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THE

INDIAN EVANGELICAL REVIEW.

No. III.

JANUARY, 1874.

Art. I.—THE INDIAN CHURCH OF THE FUTURE.

The Mutual Relations of Indian Churches; or the Indian Church of the Future. By Rev. J. Barton, M. A., Church Missionary Society, Madras. *Report of Allahabad Missionary Conference*, pp. 300—309.

To many the discussion of this subject may appear unnecessary and premature. When a reader meets with the phrase, "Church of the Future," he associates with it some of those rather wild speculations indulged in by recent writers of a somewhat "advanced rationalistic" school of thought. For most of the theories of the Church of the future have been advanced by men to whom the Christian Church of the present as well as the past is obnoxious, not only in regard to its organization, but also in regard to its thought and belief. Such writers are tired of the Church of the present, not because of its organic defects as a Christian institution, but because of the Christian truth which forms its basis and its spirit; they have, in short, proclaimed a crusade, not so much against the Church as an institution, but against the Christian dogma for the holding and teaching of which the Church exists. We can, therefore, understand that discussions of the possible future of organized Christianity have come into disfavor with many, owing to the literature of the subject having, in many cases, a questionable reputation.

Nor has the subject risen in favor by the treatment it has received from many Christian men, in their discussions of the possible or best Church of the future, for they have considered it not so much in comparison as in contrast to the forms of Church organization of the present or past times. To many the future Christian Church is a society shorn, not simply of the more obvious defects of the Church as it now is, but of nearly all that is or has been distinctive of the Christian Church as an organized society. The views adopted by many involve the abolition of the pastorate, and consequently of Presbyteries, of Episcopal Synods, and of nearly all the most common forms of ecclesiastical organization. Others, again, view any form of "organized Christianity" as an evil. The propounders of these views have not contented themselves with the adoption and practice of their own peculiar opinions, but their views of the renovated Church of Christ often lead them to wholesale denunciations of about every existing Church organization.

But in India we can consider the subject on a different platform. With us the question is not, as it is in England and America,—how can Christian communities be re-organized, so as to avoid the defects and failures of existing denominations, but how, in view of the requirements and peculiarities of missionary work in India, can Christian societies be so organized as to advance their own Christian life and extend the kingdom of Christ? For, in dealing with the subject of the Church of the future in India, we have to take into account the fact that we are working as missionaries in virgin soil, and have not to clear away the jungle that has grown up in nominally Christian countries. In India, Christianity is springing into life,—is being born; and the great question is, how can this young religious life be so organized as to be healthily and fully developed. The question is with us not the *reform* of old institutions, but the introduction of a Church order that shall be most suitable to all the needs and capabilities of those who may be converted from heathenism to Christianity. No doubt, in whatever way we deal with the subject, we cannot dissociate ourselves from time-honored Christian institutions and their leading principles, or begin to organize *de novo*, so far as the influence of these on our own minds is concerned; but, at least, the subject is rid of the difficulty of dealing with already existing institutions that have taken a

firm hold of the minds of the people, and are endeared by many strong associations; for such Christian institutions do not exist in India. Even after the long years of missionary labor that have elapsed it may be safely said that, while the divine truth of the Gospel has been and is a great power in the lives of thousands, yet no form of Christian organization is so tenaciously adhered to by native Christians as to create a difficulty in introducing any methods of organized Christian association, which may be recommended or adopted by wise and thoughtful Christian men. And this fact gives the Christian people of India an important vantage ground in considering the whole matter.

The subject is one of pressing importance. We cannot be charged with taking up a question that has only a speculative interest. If a discussion of the future Church in India were only an attempt to forecast the future, and with no direct reference to its bearing on present Christian duty, it might be very well left, with similar prophetic speculations, in the hands of those who find nothing better to do. But the question is with us eminently a practical one. It is forced upon us whenever success attends our work. Whenever converts are gathered to Christ, we have to consider how they can best be associated together for the promotion of their own Christian life and for the propagation of the Gospel among their heathen countrymen; and the missionary to whom this subject is of indifferent importance, if any such there be, must either have had few or no converts as the fruit of his labors, or be singularly indifferent to their spiritual interests as believers in Christ. The wise and efficient association of Christian converts as a Christian society is a work only second in importance to that of seeking their conversion. We have to deal with the subject for another reason. There are among native Christians themselves many men of intelligence and ability who have so far studied Christian literature, and become acquainted with the peculiar principles and practices of the various Christian denominations, that they have shown an interest in this matter, not common among their less intelligent countrymen. Such men are naturally disappointed and vexed when they find a variety of opinion among Christians as to the proper order of the Christian Church; and they very properly are disposed to ask whether or not an organization is possible in India which will include the excellencies and avoid the defects of all the existing Churches or

denominations. And there is only another step to take after this, and that is, to propound a theory of a Church which will be peculiarly suitable to the Christian life of the people of India, and avoid the peculiarities that have grown up in connection with Western Christianity. As Christian men, we cannot be indifferent to their discussion of this question, so long as it is of any interest to them. Not that we ought to take the discussion of it out of their hands, or view with disfavor any such attempt as foolish and premature; but we should desire rather to lend them what aid we can, by showing that we also are interested in, and feel the importance of, the subject as much as they, and are anxious to do all we can to help on the growth and organized development of the Church of God in India. While intelligent Christian natives may be very well qualified to discuss this subject, so far as freedom from prepossessed opinions in favor of any particular denomination is concerned, yet it will not, we think, be denied that they are likely to lack that familiar acquaintance with the history of the Christian Church, and that knowledge of the actual working of the ecclesiastical principles of the various denominations, which are necessary qualifications for a full and intelligent consideration of the whole subject. To leave them alone, and merely look on, while they discussed the subject, would be indirectly to encourage wild speculations and theories which, when their possibly disastrous results would be seen, they themselves would be the first to deplore.

In his paper, read at the Allahabad Conference, the Rev. Mr. Barton truly says that the subject of the "Indian Church of the Future" is "confessedly one of no little delicacy and difficulty." We believe he would be prepared also to say that the more the subject is studied the graver does the difficulty of dealing with it become. The question cannot be settled by general statements of the desirableness of Christian union among believers in Christ, and by exhortations to all engaged in missionary work to be ready to give up part of their peculiar denominational principles or methods of work for the general good of the Christian community in India. It is when an attempt is made to carry such counsels into practical effect, that the real difficulty of dealing with the subject appears. It may be well to look at some of these difficulties in the face, for we believe that a proper appreciation of them will in no small degree help us in dealing practically with the whole question.

It is not easy for any one speaking or writing on this subject to think above or away from opinions he has already formed regarding the proper organization of the Christian Church. Even such a catholic-spirited writer as Mr. Barton cannot rise above his own peculiar views of Church order in dealing with this subject. He says that "a careful and unbiased consideration of the whole subject certainly seems to lead to the conclusion that there was a gradual and successive development of the Christian ministry, even in Apostolic days;" and he quotes from Professor Lightfoot with seeming approbation, that one phase of this "progressive development" was that "the Episcopate grew out of the Presbytery." This looks something very like special pleading for Episcopacy; at any rate this view of the "development" of the Christian ministry would be strenuously objected to by Presbyterians; and many Congregationalists would be prepared very strongly to deny that there was any such development at all; and to assert that both Episcopacy and Presbyterianism were a development in the wrong direction. The truth is that any one who holds decided views on the order of the Christian Church can hardly help thinking that the Church of the future in India or elsewhere will be one formed substantially on the model of his own. So far, however, from condemning this unqualifiedly as a weakness, we confess we cannot well see how it could be otherwise. For if any one held views of the constitution of the future Christian Church radically different from those of his own connection, he would be grossly inconsistent in not giving practical effect to those views in the present—that is, severing his connection with his own denomination. If one were to believe that Episcopacy would yet shade away into Presbyterianism, and another that Presbyterianism would yet grow into Episcopacy, and a third that both systems would yet be replaced by Congregationalism, they could not properly and consistently hold such views with regard to the future and not practise them in the present. Now, however catholic-hearted missionaries in India may be, we should be giving them scant credit for Christian intelligence if we did not believe that they have strong and decided convictions regarding the order and constitution of the Christian Church. In fact, no missionary comes out to this country except through the agency of some denominational institution, the ecclesiastical principles of which he is expected to

believe in and to uphold. Even the London Missionary Society, which professes to ignore denominational distinction, is well known to be supported by, and nearly all its agents to belong to, the Congregational Churches in Great Britain; and while it distinctly expunges denominationalism from its missionary constitution, it cannot expunge it from the minds and consciences of its agents.[1] Hence, the intelligence and ability, the Christian piety, proved from connection with some Christian Church having distinctive principles of Church order,—all these imply that the qualifications fitting a man for the work of a missionary include decided convictions as to the proper constitution of the Christian Church. But these very convictions, excellent and proper as they may be, to a large degree unfit a missionary, or indeed any Christian man trained in connection with any particular denomination, for dealing with a scheme or proposal for a Church organization that would involve any very serious modifications of, or departure from, the principles of already existing Churches.

But the difficulty in dealing with the subject of the Indian Church of the future, as a Church the principles and methods of which all Christian men of different Churches could approve, and help to advance, arises not only from the opinions already formed by Christian men regarding the constitution of the Church, but from the very diverse nature of the various Church principles themselves. Let us consider what the three types of Church polity,—Episcopacy, Presbyterianism, and Congregationalism,—really are; and we shall find that modifications of any one system are possible only within very narrow limits. Each system has a distinctive feature or principle of its own which cannot be eliminated, or even much modified, without destroying the system itself. We take it that the three systems differ from each other according to the difference of view as to the body in which the power is placed by which the Christian Church or society is governed or regulated. All Christians of whatever denomination believe that the ultimate and real Head of the Church is Christ

[1] Precisely the same thing is true of the American Board of Commissioners for Foreign Missions. Professing to be unsectarian, it was at one time supported by Christians of several denominations. But at present it is the recognized missionary organ of only the Congregational Churches of the United States, though still disclaiming other than a catholic basis.

himself; but they differ in opinion as to the body or party to whom administrative and executive power is specially committed by Christ for the regulation of the affairs of the Church. Episcopalians believe it is given to the bishops, or superior clergy; Presbyterians, that it is given to officers of the Church as such, whether lay or clerical; and Congregationalists, that it is given to the Christian congregation or Church as such. The three principles which are distinctive of these systems respectively may be otherwise stated as authority, order, and liberty. Doubtless, these principles are not held by any one body to the exclusion of the other principles; for an Episcopalian claims for his system that it is in favor of order and liberty as truly as Presbyterianism and Congregationalism; so also the Presbyterian lays claim to authority and freedom as pertaining to his system as truly as to the other two; while the Congregationalist claims both authority and order as well as liberty for his system. It will not, however, be disputed that the principles given above are distinctive of the three systems respectively. Now, a grave difficulty arises when any attempt is made to modify these ecclesiastical polities, or to make a sort of compromise between the one system and the other. Suppose Episcopalians were to give up, not only (to use Mr. Barton's words) "the exclusiveness engendered by the Act of Uniformity," and to allow the congregation to have a voice in the election of bishops, as he also proposes, but also, what is more distinctive of Episcopacy, the power claimed by the bishop exclusively to ordain men to the office of the ministry and to be the supreme authority on earth by which the Church is to be governed, they would in that case ask the bishops to step down to the position of Presbyters, as in the Presbyterian Church. The only difference, in that case, between a Presbyterian moderator, or chairman of Presbytery, and an Episcopalian bishop would be that the office of the one is temporary and the office of the latter would be perpetual. Such a change might take place and yet the denominational *names* be retained, it is true; but we are not dealing with names but with principles, and we believe that when once the exclusive powers of the bishops alone to confer orders for the clerical office and to regulate generally the affairs of the Church are given up, all that is distinctive of Episcopacy as a system is gone. The change would not be a modification of Episcopacy, but the adoption of Pres-

bytery. And, further, the very change in Episcopacy which would be its death-blow is absolutely required by Presbyterians and Congregationalists before they can feel on anything like the same level with Episcopalians; for just as the latter could not give up the special powers of the bishops without sacrificing their leading principle, so neither could the former acknowledge these Episcopal powers without giving up all that is distinctive of their own systems.

Nor do we believe there can be a compromise between Presbyterians and Congregationalists without the surrender of what is distinctive of each as a system. Congregationalism means equality as to the government of the Church among all the members thereof. Presbytery divides the congregation into two classes—Presbyters and members, and while, as a protest against Episcopacy, the Presbyters have equal powers as a ruling body, yet, as a protest against Congregationalism, the ecclesiastical authority resides in the Presbytery alone. If the ruling power should be given up to the pastors or office-bearers of a so-called Congregational Church, it would lose its distinctive principle, and become practically Presbyterian; and should the Presbyters of a Presbyterian Church resign their powers of ruling to the Christian congregation, by making them the last court of appeal, they would be surrendering all that is distinctive of their ecclesiastical polity.

We have already said that we are not dealing with ecclesiastical names or titles, but with principles. We are aware that in many cases the principles may change, and the names be retained; that a bishop may come to have no more power than a presbyter, and still be called a bishop; that a presbyter may assume all the powers of a bishop and still be called a presbyter; that a Congregational pastor may take on himself the powers of a ruling presbyter and ignore the rights or powers of the congregation, and that a Presbyterian minister may cease to claim or exercise any more presbyterial power than a Congregational pastor, and still be called a Presbyterian. Instances could be given showing that such cases have actually occurred, and exist now. But all this does not affect the position for which we contend, viz., that each of three ecclesiastical systems has a distinctive principle which is its *raison d'être*, without which it has no real existence, names and titles notwithstanding. These go for nothing in a radical explication of this subject.

We must distinguish between the conventional use of ecclesiastical names or titles and the powers or functions of the office which they designate. Though, as a matter of usage, the title of "bishop" is not employed to designate ecclesiastical office by any but Episcopalians, yet both Presbyterian and Congregational ministers claim the name as a scriptural designation of their office as truly as, and, from their view, more truly than, the office of any Anglican or Roman bishop. Ecclesiastical names and titles have, in fact, come to be used chiefly to distinguish the different ecclesiastical polities of the several denominations; but imply no disavowal on the part of members of one denomination of the scriptural unlawfulness of using names or titles conventionally used by those of another communion. It is not, therefore, the name or title that we have to consider, but the powers and functions of the governing or ruling bodies, called by whatever name. These powers and functions of ruling cannot reside in all three bodies at once,—in bishop, presbytery, and congregation; the ultimate authority on earth (we do not speak now of the acknowledged headship of Christ over the Church) must reside in one or other of these three, and in whichever it is placed the distinctive character of the ecclesiastical system is determined accordingly.

It is in the light of such considerations as these that the attempt of some Calcutta native Christians to form a kind of "Eclectic" Church must be regarded. The proposal was to have a limited Church with a perpetual president, and a court or assembly composed of delegates from congregations; the mode of celebrating the rite of baptism was to be left an open question, that is, was not to be a term of communion. The attempt was eclectic enough, in all conscience, but it was an eclecticism of names and titles and not of principles; and the very broaching of the proposal only showed the imperfect acquaintance of its promoters with the fundamental principles of all ecclesiastical organization or even of human association. The perpetual president was intended to represent the bishop of the Episcopalians; he was to have the powers of a Presbyterian moderator, but the life-term office of a bishop. But cannot our Calcutta friends see that this really amounts to a surrender of all that is really distinctive of Episcopacy, and can they expect that Episcopalians would look at the proposal? For it is not a life-term that is distinctive of the office

of a bishop in the Anglican or Roman Church, but the episcopal power of regulating the affairs of the Church and conferring clerical orders. If, again, the life president were to have the powers of an Anglican bishop, and be a final court in himself, of what use would be the court of delegates proposed to represent the Presbyterian synod or assembly? If their decisions were liable to review by the bishop, and to be overturned *ex suo proprio motu*, these decisions would have no more value than so many petitions or humble representations to a superior power. We can, therefore, only repeat that equal power cannot rest in two bodies at once, and that the possession of powers by one person or even a few persons on the one hand or in the general body of Church representatives on the other, determines at once the principle of the ecclesiastical organization. The Calcutta proposal was really one for a Presbyterian Church, not only because the bishop was to be shorn of his distinctive powers while retaining the name, but also because by the United Church being superintended by representative delegates, in whom real administrative and executive power was to be placed, the distinctive principle of Congregationalism was set aside; for the peculiar principle of Congregationalism is that the members of the Church manage their own affairs, and disown the control of any external body whatever. They hold that it is not only the right but the duty of members to manage their own Church affairs, and they cannot consistently delegate this any more than any other Christian duty to others. Hence the Calcutta scheme having lopped off the Episcopal power at one end, and the Congregational power at the other, there remains only the plainest Presbyterianism. We need not remark that we do not condemn the scheme because it results in Presbyterianism. Our reasoning is with the view of showing that the proposal for a United Church on the above mentioned basis, with the view of avoiding the defects and including the excellencies of all three systems, is manifestly impracticable, inasmuch as it is not a proposal for the union of all three on a broad basis, but really, though not intentionally, for the exclusion of two systems,—Episcopacy and Congregationalism, and the adoption of one,—Presbyterianism. It is, we repeat, an eclecticism of names, not of principles.

But, passing from a criticism of the Calcutta scheme, the question presents itself: is a United Church based on an

eclectic principle possible? In other words, can Episcopacy, Presbytery and Congregationalism be in any way amalgamated, so as to retain the distinctive principle of each which binds the consciences of its supporters, and at the same time throw out all non-essentials? In endeavoring to answer this question, we cannot be too careful to distinguish between ecclesiastical principles *as held by individuals*, and these principles *per se*, as principles of human association or organization. We can conceive of an amalgamation or union of Episcopal, Presbyterian, and Congregational bodies; their union might be proclaimed as a fact, and their peculiar names and institutions might be abolished, and new ones given in connection with the new organization. But the union might not be—as we believe it could not be—one that included the peculiar principles of all three. It would proceed by way of exclusion, not of amalgamation. A number of Churches calling themselves Episcopalian might unite with others on the basis of a Presbyterian Church order, but it would be by giving up their Episcopacy; the persons, or Christian Churches might unite, but the union would be by the exclusion of one ecclesiastical principle and the acceptance of another. Presbyterians might unite with Congregationalists so as to form one denomination on the basis of Congregational independency, but the moment the Presbyterian minister consented to claim no greater powers or prerogatives than the Congregational pastor, he would be giving up all that is distinctive of the Presbyterian polity.

Whatever, then, the Indian Church of the future may be, we cannot conceive of it as based on a principle which will include all that is distinctive of each of the three polities referred to, for such an inclusive principle is, in our opinion, impossible. Nor do we think that any principle of Church polity is likely to be discovered which, while adhering to the New Testament example to any appreciable degree, will be essentially different from those of the three systems we have been dealing with. We believe that they exhaust in themselves all the possibilities of the case—that is, the principle of any religious association in which there are rules or laws to be expounded and administered on the one hand, and to be accepted and obeyed on the other, must be in the lines of Episcopacy, Presbytery, or Congregationalism. The society must be either self-governed, as with Congregationalists; or governed by a class, as with Presby-

tery, or governed by a person, as with Episcopacy. And the fact that in all the ages of the Christian Church, Church polity has been based on one or other of these principles, and that the most earnest thought of the Church has never been able to devise any other principle or method of Church association, ought of itself to be a strong proof of the hopelessness of discovering a new scheme of Church organization in any appreciable sense different from those already existing.

But, apart from this view of the case, we have to remark that the three polities are not likely to be essentially changed in the future, inasmuch as the principles which distinguish them respectively answer to certain tendencies and likings in human nature. The imposing dignity, the exclusive authority, and the isolated superiority of the Anglican or Roman Episcopate will always have special attractions to those who from social position or natural constitution love aristocracy, or are concerned to uphold its privileges. Those, again, who from the historical associations of the past, from their personal liking for order and regularity in all national, civil, or legal proceedings, are led to attach great importance to the principle of order, will naturally be drawn towards Presbyterianism. And, finally, those who, attaching great importance to liberty of conscience, repudiate all claims of any one class to exercise authority over the other in matters of religious life and duty, will always be disposed to seek connection with a Church whose prominent and distinguishing principle is freedom. These tendencies are inherent in human nature. It were well, perhaps, that they were equally balanced in all minds; but they are not so, nor are they, so long as human nature is unchanged, likely to become so. The constant changes in human society—sometimes an outburst of reverence for authority and dignity after weariness with vulgar radicalism, sometimes a new-born and intense love of order after a period of anarchy, and sometimes a fervent love of liberty as the reaction from despotism, —all these will tend to bring to the front the peculiar ecclesiastical principle or polity, which may fall in with the favorite passion of the hour. But the several polities act and re-act on each other, to the benefit of all. So that, if you do not in any one ecclesiastical body find an equal development of the three principles of authority, order, and liberty, yet the closer approximation of the different bodies

to each other, or, at least, their growing acquaintance with each other, largely tends to prevent adherence to one principle to the exclusion of the others. We believe the dignity of the Episcopate and the order of Presbytery tend to check the tendency to exclusive devotion to the principle of liberty among Congregationalists, and to prevent their worship and Church life becoming too severely simple and bald. The Episcopalians, too, feel the healthy influence of adherence to order and freedom in the other Churches. The result is, and will be more largely so in the future, that, if not in any one denomination, yet among the mass of Christians, there is a high and increasing average of adherence and respect to the three great principles already named.

It must not be forgotten, too, that even supposing the formation of a United Church on a basis differing to any extent from that of already existing Churches were practicable, a grave difficulty would arise from the connection of the various missionary societies with particular religious denominations. While, doubtless, the supporters of the various societies attach very much greater importance to the spread of the everlasting Gospel than to the propagation of their own particular views of Church polity, yet these cannot be altogether thrown out of account. The very fact of different denominations remaining ecclesiastically separate, while professing to hold the same great fundamental Christian truths, proves that each body has good and sufficient reasons, in the minds and consciences of its members, for such separate existence. Whenever, therefore, the missionaries of any society find themselves, by the success of their work in gaining converts to Christ, compelled to form a Christian society, they have to consider upon what principle such society is to be formed. And the difficulty cannot be avoided by the missionary leaving converts to settle the question of Church organization for themselves; for converts have a right to look to him for counsel and guidance in this as well as in all matters affecting their Christian life, and such counsel as he gives has as strong an influence on them as if he himself were to organize a Church of his own act. Hence, his own individual opinions as to Church order come into practical operation. Such opinions have already been formed in connection with the denominational body by which his society is supported; and if he is true to his convictions he cannot act or advise otherwise than in full accordance

with his own views of Church polity. But let us suppose that his views of Church order were so loose, or that he attached no importance whatever to the question of Church polity, there would still remain the fact that the constituents of his society had, as a rule, no such indifference. If a missionary belonging to a society supported, say, by Congregationalists, had such views as would allow him conscientiously to advise his converts to form themselves into a Church in connection with or under the authority of a bishop or Presbytery, possibly because of local proximity of Churches of either of these orders, that would be a case which could not be conscientiously ignored by the directorate of his society, for they would find themselves in the position of actively promoting, by helping others to practise, ecclesiastical principles against which their separate existence as a denomination is a standing protest. Members of a particular Christian denomination can very properly and in the spirit of charity sympathize and cooperate with those of other denominations in all that pertains to their common faith in the one Redeemer, and may, while firmly holding their own views of Church polity, not feel called upon to enter upon a crusade against all who differ from them;--but we do not see how, even though questions of Church polity are confessedly subordinate among them, they could stand silently by, knowing that one or more of those supported by their funds were engaged actively in a course which tended to the promotion of views contrary to their own. And the same considerations would weigh equally with all the supporters of the various societies. Granting, therefore, that a United Church of India could be formed, we have already seen that, whatever the name might be, it could only be formed on a basis either Episcopal, Presbyterian, or Congregational. It would in that case, perhaps, receive the sympathy and support of the religious body whose distinctive ecclesiastical principle it had adopted, but it would certainly not receive the same support from religious bodies whose distinctive principles it had excluded. Religious bodies would not be blinded by a mere union of names, or retention of titles. By the fact of their support being given to or asked for *foreign* work, they would be all the more careful in their examination of the principles upon which such an organization would be based; and would extend that support only if they were satisfied that the main principle of the

new organization were such as would be likely to command the confidence and aid of the particular denomination to which they belonged. If ecclesiastical principles are worth holding so strongly as to compel Christian men to remain in ecclesiastical separation from others in their own country, they are not such as a Christian man can change with his change of country and sphere of labor. They are such as will regulate his conduct whenever the circumstances arise calling for their practical application—whenever, in fact, he is called upon in any way, whether by his own direct action or by giving advice or instruction to others, to promote the formation of any Christian society or organization.

We have dealt thus fully with the difficulties that stand in the way of realizing such a Church of the future in India as to many may seem possible, because we believe it is by a full appreciation of these difficulties that the way becomes cleared for really practicable Christian co-operation on the part of all who will seek the spiritual good of the people. Not a little is gained if it can be shown that organized co-operation on the part of all Christians is not practicable within the lines of the different systems of ecclesiastical polity; and that the great principles or features of the leading and representative systems of Church polity exclude each other, and cannot by any process be combined or amalgamated. If this can be made clear, it may serve to put a check on those speculations in which many indulge as to the possibility of an "eclectic" Church being possible, and to dissipate dreams of a grand United Church of India which shall include all that is excellent and distinctive of existing Churches, and do away for ever with the reproach of a divided Christianity. We may then approach with undivided attention the question as to what form or forms of organized Christianity we may reasonably hope for in India, and the still more practical question of what kind and degree of present co-operation among all Christians is practicable, so as most largely to promote the extension of Christ's kingdom.

Believing as we do that united co-operation among all Christians in India must be outside particular denominations as Churches, and that it is vain to look for it on condition of any one "giving up" what is peculiarly distinctive of his own Church polity, and which is binding on his conscience, we are also of opinion that there are many barriers to united and sympathetic co-operation among Christians of all eccle-

siastical parties which might be cleared away, without the surrender of anything that need be binding on the conscience. There are many customs and usages which have grown up around each of the three great Church polities, which are not necessarily the proper outgrowth of the main principle upon which it is based. And these accretions, so to speak, often create great and unnecessary hindrances to the united Christian work of all the Churches and societies. Tradition and usage often become stronger than principle in their influence on men's minds; and there is often a tendency to exalt to the dignity of a fundamental truth what is only an accidental accessory.

The greatest drawback of this kind to united Christian co-operation which occurs to us is the opinion of members of each sect that their polity is scriptural and best, to the absolute exclusion of all others. This doctrine is seen in its practical form in the belief among Episcopalians that the bishop has a direct commission and authority from God by reason of his being a successor of the Apostles, and that, therefore, all his official acts are invested with divine authority. It is seen among Presbyterians by their practice of regarding synodical enactments as so many commands of God. And among Congregationalists the tendency to regard the voice of a majority of the members as in a sense the Divine decision is an example of the same thing. It is this tendency to make all ecclesiastical acts and the Divine will identical that induces members of the different Churches to pursue an exclusive policy towards each other. But let it be once granted that all ecclesiastical systems are simply the embodiment of the best and sincere thought and conviction of their supporters, and the whole matter assumes a different aspect. The ecclesiastical decisions or rules of any Church or official thereof become, in that case, simply so many rules for the guidance of those who are prepared, by becoming members, to accept such decisions for their own guidance and obedience. They are rules or decisions, whether Episcopal, Presbyterial, or Congregational, for the right ordering and government of the members of the respective Churches, but it is not necessary in view of any principle of Church polity, to regard them as Divine. They may or may not be so. They have the same relation to the absolute will of God that the legal justice of an earthly court has to the absolute justice of God. Ecclesiastical laws and decisions may have the most sacred

character to all the members of the respective Churches, as being the solemn thought of the Church itself, or Church official put in the form of a rule or edict; but it does not seem to us necessary to give additional solemnity to that rule or edict by trying needlessly and gratuitously to invest it with Divine sanction.

If this view of the nature of Church principles and Church rules or edicts in their relation to the Christian conscience were generally adopted—and we are glad to think it is becoming increasingly so—then the rules or enactments of the various Churches would be simply so many regulations for the guidance of each Church as a separate institution, but regarded as not in any sense binding on other communions, or as in any way tying up the hands of members of a particular Church in relation to other Churches. The "mutual interchange of pulpits" (referred to by Mr. Barton as most desirable) would then become possible between Episcopalians and ministers of other denominations. For the great barrier to this mode of co-operation lies in the belief that only episcopal clergymen are divinely ordained as ministers of the word; and this belief arises again from regarding an ecclesiastical arrangement or authoritative episcopal act as identical with the Divine will, whereas, to many Episcopalians themselves, the act of ordination is simply a solemn and important part of the official procedure of their Church in accordance with its own distinctive principles. It is one thing to say that ordination to the ministry by a bishop is alone lawful in the Church of which both bishop and clergyman are members, but another thing to say that similar Episcopal ordination alone constitutes *any* man a lawful preacher of the word. Episcopal or Presbyterial ordination may very properly be required in order to qualify for holding permanent office in these Churches respectively, but the want of it need not make it unlawful for any one to occupy the pulpit of those who have it, or co-operate with them in Christian work in connection with which the question of clerical orders need not arise. And the same may be said of "Joint-itinerancies by the members of the different Missions," proposed by Mr. Barton. Here, too, co-operation is of such a nature as to be above and outside the several Church organizations. So long as only the great work of preaching the Gospel, or promoting the circulation of the Divine Word, is engaged in, the question of Church connection or Church principles need not

intervene. It is only when converts have to be gathered and associated together, that the various missionaries or preachers of different missions feel compelled to take different roads, for they can only promote organization on those Church principles to which they conscientiously adhere. On the same principle, union of Christians at prayer meetings and in conferences on mission work generally need never touch the question of Church polity, and there need be no hesitation on the part of any denominationalist in engaging in such work. The communion of Christians at the Lord's Table may also be enjoyed, if only the principle above referred to be kept in view,—that rules and regulations regarding the internal affairs of any particular Church ought to be strictly binding only on official incumbents in regard to their acting as members and office-bearers of that Church. Hence, while an Episcopal clergyman may believe it very proper as a matter of general order of his own Church that none but episcopally ordained men should regularly administer the communion in his own Church, yet when the Lord's Supper is observed, not as an ordinance of the particular Church to which he may belong, but of the Church of Christ of all believers, he can feel free for the time from the special regulations of his own denomination, and unite with brethren on the broad basis of their common Christianity.

One great result of such a brotherly recognition of missionaries of different Churches and societies would be the acknowledgment of each other's work in their respective fields of labor. There are few things in connection with mission work that have caused more grief to Christian men and scandal to the Christian name than the ignoring on the part of one society of the work done by another. Many cases have occurred of missionaries of one society seeking to establish a mission in close proximity to one already established by another, with the result of causing division among its converts. Such procedure can be promoted and encouraged only by those who treat the differences between themselves and others as much greater than those only of Church polity. We have seen that, only granting the basis of a common faith in one Redeemer, adherence to the distinctive principles of each Church respectively need never supervene until the necessity of organizing arises; and that there is a common basis for all when preaching the Gospel. But conduct such as we have referred to can only be explained on the assumption that the Christianity of the

intruding mission must be regarded by its promoters as essentially different from that of the mission into whose already occupied field of labor tho intrusion has been made. No mere difference of Church polity—not even betweon the highest Episcopalian as such and the most democratic Congregationalist—could justify such procedure. If, indeed, each party preaches and believes in "another Gospel," and there is divergence of view as regards saving truth, the intrusion can be explained. Roman Catholics and Protestants, from the very radical difference of their beliefs on fundamental points, can have no common field of co-operation in connection with Christian missions. But we do not refer to their acting, but to those of parties hitherto accredited as belonging to the great Protestant party. If they have ceased to belong to it, it were well to make the fact known, not only for their own consistency, but as a reasonable warning to Protestant missionaries as to what attitude to assume towards them in the future.

Our views as to the "Indian Church of the Future" are sufficiently indicated by what has been already written. We feel we can have no reasonable hope that, so long as human nature is what it is, even the most rapid and substantial progress of Christianity will usher in a United Church based on a common organization, having its own institutions, and including in its membership all the Christian people of India. Such a Church, we believe, is only possible by adherence on the part of all to one of the three great Church polities in its leading distinctive principles, and exclusion of the others; but it is not possible on a basis including all three. That the principles of any one denomination will yet be universally held and practised in India is more than we can reasonably expect, unless Indian human nature shall in the long run turn out to be radically different from the human nature of all lands and all ages. But we confidently believe in the possible and probable existence of a United Church on a basis higher and better than a common Church polity—a Church which will include not the ecclesiastical principles of all Churches but the common Christianity of all Christian people. The time is yet to come, but is fast approaching, when it will be shown, as it has never been shown in the past, that very close approximation in spirit and work and aims is possible between Christian Churches and Christian men holding their distinctive views of Church order; that the principle of a truly

united and comprehensive Church is not necessarily oneness of organization, but oneness of spirit and aim in seeking the extension of the kingdom of Christ. When the central fundamental truths of the Gospel shall take a deeper hold of the hearts and consciences of all, when devotion to the blessed Redeemer shall be the mark of a high Christian life, difference of Church principles will cease to disturb the harmonious working of all. Closer clinging to essential truths will of itself cause non-essentials to drop into their proper position of comparative unimportance, and in the larger hearted charity of a future age Christian men will wonder that, while really so near each other, they and their fathers ever could have been content to live and labor so far apart.

Art. II.—THE USE OF SACRIFICIAL TERMS IN THE INDIAN LANGUAGES.

By the Rev. John Hay, M. A., Vizagapatam.

The idea of sacrifice seems to lie at the foundation of all religion, and to be most closely related to the re-establishment of friendly intercourse between God and mankind. In the *Veda*, it is spoken of as the "Nave of the world."[1] That in one form or another, God, for some important reason, demands it, and is pleased to accept it, as a solemn act of worship, has been the belief of men in all ages, and in all countries. From the identity of sacrificial terms in use, no less than from the similarity of ritual and offerings, it is plain that the rite was practised with abundant ceremonial, before the dispersion of mankind, or the development of the varieties of speech that now distinguish the descendants of Shem, from those of his brother Japhet. If the *yajna* of the Hindus is not found among the Greeks, its sacredness is recorded in their *hagno* and *hagio* ; as it is also in the *sacer* (=*sak-er*) of the Latins, and in their *sacrificium*. The *z'bhakh* of the Shemite, and the *sphage* of the Japhethite, were one with the *victim*[2] of the Latin—a term which, however, seems to associate the latter more closely with his Hindu cousins, in the ancient mode of slaying by strangula-

1 *Yajno vai bhuvanasya nabhi.*
2 From *vincio*, I bind ?

tion. This cruel mode of extinguishing life, was forbidden to the worshippers of Jehovah.

That sin alienates man from God—that it is impossible to live in sin—that the "wages of sin is death," and that "without the shedding of blood, there is no remission of sin," is the one truth of paramount importance, taught by the typical rite of sacrifice, and demonstrated by the dying of the Son of God. There must be something in God, corresponding to this which holds so prominent a place in all his revelations of himself. What is it? Does death please him? "Will he eat the flesh of bulls, or drink the blood of goats?" Can it please the Almighty to see the life's blood of his own creatures spilled? So the sacrifices of the heathen would seem to teach; but Jehovah for himself, disclaims all participation in such pleasure. "The blood is the life, and *I give it you* to make atonement for your sin." This was said of those *instructive* offerings which never could put away sin in reality; and in a truer, higher, holier sense was he given, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The type, the, so to speak, parabolic representation of sacrifice, is totally misapprehended, when men regard it either as being itself the reality, or as representing, not God's gift to man, but, like the heathen *bali,* a man's gift to God.

All suffering is mysterious. The sufferings of the Son of God are awfully so; but it cannot be imagined that pain of any sort is pleasing to God; or the endurance of it, the basis of his treatment of sinful men. The reality of sacrifice is in God; and in Christ, the effulgence of his eternal glory, it belongs to his revelation of himself. He being "very God of very God," the sin and misery of man originally formed in his image, and still loved with unutterable love, could not fail to "grieve him at his heart." "It repented God that he had made man." When manifested in the flesh, that loving, holy, divine grief never left him, until it broke his heart. Thus was "he made sin." Sin was exposed, dealt with, damned in the sufferings and death of Immanuel. No sacrifice, however costly, that any creature can offer, has the least tendency to put away sin, or execute upon it the sentence of condemnation. It is not because two parallel lines are not sufficiently extended, that they do not meet, but because they have no tendency to meet. In like manner, it is not because other "sacrifices and offerings and burnt-offerings" are insufficient, that they have no atoning efficacy; but because

they have no tendency whatever to make atonement for sin. They declare neither the justice nor the love of God. What matters it to the world what any mere man may think of sin, or what he may suffer on account of it? What the world, and every man in it, needed to know is, what sin is to God—how it affects *him*—whether it is truly hateful in his sight—whether it is deadly to the sinner—and whether God still loves him: and all that is seen, and seen only in "the word made flesh," the very "Image of the invisible God." Gazing on that loving, holy and righteous, and yet broken and bleeding heart, we see, we know that the knowledge of evil, as God knows it, is incompatible with life in the creature. That realised, the "reproach" is removed, the lie of the "calumniator" is damned, while the love, the holiness, the righteousness of God shine forth to the believer, with a brilliancy which nothing in the vicissitudes of eternity shall ever dim; and now the Creator, the Living One, can "rest in his love."

It was but faintly that the reality of the one atoning sacrifice, could be fore-shadowed in religious rites and ceremonies. It, therefore, need not surprise us that the shadow was ill-understood, misinterpreted, and often distorted to mean the very opposite of what it was designed to teach; or that, among a speculative people like the Hindus, it ultimately fell into disuse. The spread of Buddhism, which taught the sacredness of life, and forbade its destruction as sinful, aided greatly to bring it into disrepute; and, at present, the ancient *Yajna*, or sacrifice, is seldom if ever performed.

The fetichism of the pre-Aryan barbarians, has outlived the religion of their more civilized conquerors, who, instead of making any effort to instruct and elevate them, merely assigned to their fetich a place in their own pantheon, and called their bloody-offerings by an Aryan name. This is the well-known *balidán*, which is little more than an offering of raw-flesh, to blood-thirsty demons or devils, which their Aryan conquerors have taught the people to regard as so many forms of *Káli* or *Durga*—just as, at one period, the blood of the *Yâga-pasu* was assigned to her husband Siva, the *râkshasas*, and serpents.

This word, *bali*, has been introduced, unfortunately as we think, and hope to prove, into several Hindu translations of the Holy Scriptures, as the equivalent of the Hebrew זֶבַח and the Greek θυσία. Some contend for its retention, thinking it might be elevated and sanctified by its usage in the

word of God, just as θυσία, θεός, *cœlum*, and many other terms have been, notwithstanding their heathen origin and associations. The practice of the New Testament writers, however, does not encourage one to hope that *every* heathen word might be sanctified by simply introducing it into their writings. They avoid such a word as βωμός an altar; probably, as some have suggested, because of its evident relation to the Hebrew *báma*, "a high place," so closely associated with the idolatry of Canaan, and the surrounding nations. Jehovah was never called Baal; nor was the "Lord of Heaven and Earth" ever called Jupiter, the Lord of the sky, *maximus et optimus*. That, in our circumstances, they would ever have uttered the word *bali* save to denounce all that it signifies in devil-worship, is simply inconceivable.

Some names are generic, and do not *connote* the distinguishing peculiarities or attributes of every thing that may bear them. Sacrifice, *zebhakh*, *thusia*, *yajna*, signify, each in its own language, the slaying of an animal with religious intent, usually followed by the burning of it, or of some portion of it, with a certain amount of ritual. The details of that ritual may be various; but not being connoted by the generic name, the variety does not affect the propriety of using it. One great objection to the use of *bali* in the word of God is, that it does connote or imply, in universal usage, much that is abhorrent to all our ideas of sacrifice. Among the non-Aryan inhabitants of the Deccan, and Southern India, it is a specific word, being offered only to *Kali*, or to devils. It has nothing of sacredness associated with it. It is not a sacrifice. It is never offered to any being regarded as God. The use of it assigns to the Christian's God, the position, passions, and propensities of a demon. It never receives from any intelligent Hindu, the generic appellation *yajnam*, or sacrifice; nor is it offered with any true sacrificial rites. It is never spoken of as propitiatory. It is never thought of as the means of expiating guilt, or obtaining salvation. It is not burnt, or made to ascend as the smoke of fragrant incense; but is simply killed and offered to demons, or the various forms of Kali, as their Aryan masters taught them to regard them, *with the idea* that she delights in blood. Nothing divine is ever associated with it in the mind of any Hindu. It is irreclaimably an unclean word, incapable of being hallowed to any Christian use. It is most deplorable to see ignorant heathen men sent, as the use of this word must inevitably send them,

to the temples of devils for the purport of that which we tell them was to God an offering and sacrifice of a sweet smelling savor.

C. P. Brown, in his Telugu-English Dictionary, gives the meanings of the word, "Tax, royal revenue, tribute, oblation, victim." H. H. Wilson describes it as, the "Sacrifice of an animal, or raw-flesh offered to the goddess Durga." Dr. Winslow, in his Tamil-English Dictionary, gives the meaning "sacrifice of an animal regarded as food for a ferocious deity;" and now it has no place in the religion of this people, save in the God-dishonoring *púja* made to the numerous forms of *Káli*, manifested in measles, small-pox, cholera and other fell diseases prevalent in the country. It is well understood, we are told, by the people—only, however, because it too readily suggests the bribe offered to the village *madonna*, a blasphemous meaning when transferred to any thing said to yield "a savor of sweet satisfaction" to the Lord. Who can say to what extent the use of this one word, has contributed to hide from the people of this country the "philanthropy of God our Saviour," commended to us in the great atonement?[1]

In the midnight gropings of humanity feeling after God, such a word might have been used, and, as the morning dawned and slowly brightened into day, gradually freed from its vile associations, have become the vehicle of the truth of God, to tell of "The Lamb slain from the foundation of the world." But, thanks be to God, the darkness is already past, and the true light now shineth. Why then select a word from the thickest shades of heathenism—a word which *distinctively* belongs not to the worship of any being ever thought of by any one as the Supreme God—a word always associated with ideas of malignity, blood-thirstiness, and the lowest fetichism, and seek to convey by it any notion of that sacrifice which reveals the very heart of him who is love itself?

But now, discarding the use of *bali*, what more suitable word can we have instead of it? It has been proposed to adopt a literal rendering of the Hebrew *zebhakh*, victim, an animal to be slain, *vadhya*, a slain offering. If we were simply making a translation of Levitical Law, such a rendering might be unobjectionable. As a literal rendering of the original term, it might in time gather to itself, and thus

[1] When the leader of the *Bramha Samaj* would give his thoughts of the Christian atonement, his language was just such as he might have learned in the temples of our Hindu *Madonnas*.

become qualified to convey the purport of the divinely appointed and divinely described rite of sacrifice; yet it must be admitted that there is considerable force in the objection that, as *bali* is now almost the only slain offering with which the people are at all familiar, such an expression would in the present, and probably also in the next, generation, be to most people, the equivalent of that. And, moreover, we want to tell the people now, of the "sacrifice of a sweet smelling savor." For the present, standing alone, the word *vadhya* would assuredly fail to suggest the *sacredness* of sacrifice, which the Jews had learned from the "schoolmaster" to associate with it, long before the "fulfiller of sacrifice" appeared among men.

Can we find any thing better in the vocabulary of our *Aryan* cousins, who, in so many things have been the schoolmasters to this people? When they and we, and our more distant relatives of the family of Shem, lived together in the same primitive father-land, the rite was one—and it was a solemn religious act. The first sacrificial rites were named from some of the more prominent, or permanent features of them. The slaughter of the animal, as already remarked, was expressed both in Hebrew and in Greek by the same word, *zebhakh* or *sphage*. This seems to intimate very plainly that the rite, in that feature of it, was practiced while Shemites and Japhethites were still "of one language and of one speech."

How Abel killed his sacrificial lamb, it would be difficult positively to say. The Hindus usually killed their victim by suffocation.[1] The Latin word *victim*, from *vincio*, I bind, suggests that such may have been the early practice on the sacrificial ground of the undivided Aryan family. In the family of Shem, the blood was regarded as the seat of life; and, it might be on that account, death was accomplished by spilling the sacred fluid. But in either case the purport was the willing surrender of life to God. Sacrifice, then, was not a *balidan*. It was not a mere present, an offering of blood as being in itself what God desired. It did not, like *bali*, connote the gratification of a thirst for blood. It signified the surrender of life to God. It was, however, not death, but life that he desired. A grain of wheat is not put into the ground that it may die; but that, dying, it may bear much fruit. The animal was slain; but it was slain with religious intent, the object being not to keep God at a distance, but to get nearer to him. *Swargakámo yajéta,*—he

[1] *Sanjnápana—Svásavodha—pránabandha.*

who desires heaven must sacrifice. A friend of the writer's once met a man who had come to present his "offering of blood" to the *madonna*, and asked him why he did not kill his fowls and goats at home. "Because," said the man, "the goddess likes blood, and when we give it her here, she stays where she is, and does not come to trouble us." How different! "Made nigh by the blood of Christ."

The original sacrifice was an offering to the God that reigns above the sky; and to express that, it must ascend. All things were seen to be borne aloft by the force of fire. The offering, therefore, was burnt; or, as the eastern Aryans expressed it, was committed to *agni*, whose sacred office it was to convey it to the gods. The fire of heaven licked up the offering of Abel, consumed the burnt offering and sacrifice at the consecration of the temple, and declared Jehovah's acceptance of Elijah's offering, when Baal disappointed the expectation of his priests.

It will, however, be remembered that while the sin offering was simply *burnt*, what is distinctively called the *burnt* offering,[1] was not spoken of as burnt. It, like incense, was always made a perfume by fire, an odour of sweetness to the Lord. This also must have been a very early conception of the sacrificial rite; for we find it expressed in language common to the Hebrew, the Greek, the Latin, and the Hindu. No one acquainted with the bare elements of comparative philology can doubt the common origin of the Hebrew *thur* (in *kathur*), the Greek *thu*, the Sanscrit *dhu*, the Latin *thur* or *fu* (in *fumus*); and they all denote *ascending* smoke, especially odoriferous smoke, so much regarded in the performance of sacrificial rites. Hence we have the Hebrew *kathar* to make a perfume by fire; the Greek *thuo*, which originally, and always in Homer,[2] bears the sense of burning, not of slaying. Hence also the word *thumiao*, I burn so as to produce smoke; *thumiama*, incense; *thuoskeo*, I make a burnt offering; and *thumon*, thyme, a fragrant herb. Hence also the Sanscrit *dhúma* smoke, and *dhupa* odoriferous smoke. Also the Latin *fumus*; for, in accordance with a well-known law, *thu* in one branch of the Aryan dispersion, becomes *phu*=*fu*, in the pronunciation of another branch. It is not improbable that at first, the smoke of such substances as thyme, incense, and other odoriferous woods, gums, and resins, was

[1] עֹלָה

[2] See Liddell and Scott's *Lexicon*.

made to ascend with that of the *'olah*, or burnt-offering; and thus the sacrificial smoke would be, in reality a perfume —not a mere *dhúma*, but a *dhúpa*.

In course of time, the raising of this perfume, gave a name to the whole sacrifiee, and fitly expressed its acceptability and acceptance. Hence *thuo* came to signify I sacrifice, or simply I slay, or celebrate with sacrificial offerings. In a similar way, did the Latin *immolo*, which originally denoted the sprinkling of a little meal upon the sacrificial victim, come to mean I slay, I sacrifice, I immolate. Thus we have *thuos, thuma,* and *thusia*, a sacrifice or sacrifieial victim; as well as *thumiasis* a fumigating; and also *thusiasterion* which may signify either the altar of incense, or of the burnt, that is, the ascending perfume offering.

Moreover, in the primitive sacrificial rite, more was expressed than the shedding of blood, and the production of ascending perfume. It was an act of worship, an expression of homage paid to the loving God. As already observed, the memory of the sacredness of the *yajna* or *yága*, from *yaja* to worship, has been preserved and handed down to us in the *hagno* and *hagio* of the Greeks; and probably also in the *sacer* of the Latins (= *sak*, with the formative affix *er*)—*y*, *h*, and *s* being exchangeable according to well ascertained laws of etymology. The Latin *macto*, from the Aryan root *mah*, to venerate, reminds us forcibly of the same primitive sentiment.

We are now in a position to define the ancient, primitive, sacrificial rite. It was the slaying of an animal with religious intent, and as an act of homage to the Supreme Being, some portion of it being usually burnt, or made to ascend as the smoke of incense before God, while other portions were eaten by the offerers. It can hardly be necessary to point out how utterly incongruous all this is with the rite of *balidan*, as now practised in India. The Hindus have long ceased to be *yajamanas*, sacrificers; but the language remains; and perhaps, for our purpose, it is not the less suitable because the details of the rite are no longer remembered, except by the few whose learning lies in that direction. *Bali*, we shall be told, is understood by all. True; no one will interrupt the preacher to ask what that word means. But what it signifies to the hearer is one thing; what it means to the evangelist is quite another thing. If we had a word appropriate to express the aetion of the terrified traveller, when he throws pieces of raw flesh

to ferocious wolves, to stay their progress and keep them off, who would dream of using that word to denote a sacrifice that yields an odor of sweetness to the Lord! It would be an abuse of language to say he even appeases them. Better a thousand times use a word which people do not yet fully understand; and hail with gratitude the fresh opportunity which explaining it would furnish to speak of the sacrificial Lamb of God. But the word *yajna* is more extensively known than many seem to imagine. Most reading people know it as the sacrifice of ancient times, to which great sacredness and vast power are attributed. Let any one who has been accustomed to speak of Jesus in his death as a *bali*, use the word *yajna*, *yágapasu*, or the like, and let him quote such well known phrases as *swarga kamo yajeta*, and he will soon perceive that he has, in the estimation of his intelligent hearers, elevated the doctrine of the cross to a higher level. They will feel that he has in view something higher, holier, more divine than they would ever think of, while he uses language that associates the Redeemer and his precious blood, with Kali, and presents made to malignant fiends. On that very account some will dislike the change of phraseology. They would rather see the God and Father of our Lord Jesus Christ degraded to such a position, than proclaimed as the one living God, to whom is due the highest homage and the holiest sacrifice. *Balidan*, they think, is quite enough for the Christian's God.

Among the recommendations of *yajna* or *yaga* as the generic name of sacrifice, the following are worthy of serious consideration.

1. The word itself conveys no objectionable meaning. The root of it is *yaja*, to worship a deity.[1]

2. Its great antiquity, which seems to take us back to the time when Shemites and Japhethites, Aryans, Greeks, Romans, and Hindus, were an undivided family, sacrificing as they had seen the rite performed by their grandsire Noah, when he left the ark. This is a point of great importance in our discussions with Hindus. It is bad policy to set aside or ignore such antiquity. We thus surrender a most important post to the enemy. The *balidan*, we cannot defend by any reference to the religion of the fathers. Hindus never associate it with their *yajna*. There is something painfully incongruous in the use of such a word, with

[1] H. H. Wilson's Sanscrit Dictionary.

all its impure associations, to denote that which secures the fruit of the perfect fulfilment of sacrifice. The Hindu admits, with the ancient Aryans, the important truth, that "he who desires heaven must sacrifice;" and then discarding his venerated word, we tell him of a *bali,* which to him, and in universal usage, indicates something widely different from all that he reads of in the records of ancient religion. Tell him that a *balidan,* a sop to a fiendish fetich, is the true *yága samápti,* the fulfilment of sacrifice,—and he turns from you with feelings little likely to inspire respect either for your doctrine or yourself.

3. The *yajna* was offered to God—originally, no doubt, to Jehovah, the living God, and subsequently to other gods; but still to them as *divine;* never, like *bali,* to the fetich of barbarians, or the *madonnas* of later times.

4. The principal features of the *yajna,* are such as we find described in the Levitical Law. In his very valuable tract on Sacrifice, a work which every missionary would do well to study, the Rev. F. Kittel says of the ancient *yaga,* that it was a religious rite, that the blood was sprinkled, and that more or less of the victim was burnt.

a. It was substitutionary. "The sacrificer ransomed himself by it."[1] "The sacrificer is the animal."[2] "The animal is, as it were, ransoming the man."[3]

b. The *yajna* was the means of liberation from sin and death. "Those who sacrifice remove their sin."[4] "Them all," *i. e.,* the thousand lethal ropes of death, "by the power of sacrifice we sacrifice away."[5] "He who sacrifices propitiates the gods."[6]

c. It secured heaven. "What is offered by fire is an offering relating to heaven."[7] "Let him who desires heaven sacrifice."[8] "Sacrifice is the ship that ferrieth over."[9]

d. The *yajna* was offered by faith. "By faith the fire of sacrifice is kindled; by faith the offering is offered."[10]

[1] *Yajamáno hy etenátmánam nishkrínite.—Ait. Br.* ii. 3.
[2] *Yajamánah pásu.—Tait. Br.* ii. 2, 8, 2.
[3] *(Pásuh) purushanishkrayana íva hi.—Tait. Sam.* vi. 1, 11, 6.
[4] *Yajamánah pápmánam ghnate.—Ait. Br.* v. 25.
[5] *Tanyájnasya máyayá sarvan avayajámahe.—Tait. Br.* xi. 2, 2, 5.
[6] *Devan prínáti go yajate.—S. P. Br.* i. 9, 1, 3.
[7] *Saisha swargyáhutir yad agnyahutíh.—Ait. Br.* i. 16.
[8] *Swarga kámo yajeta.*
[9] *Yajno vai sutarmánan.—Ait. Br.* i. 13.
[10] *Sraddhayájnih samidyate; sraddhayá huyate havih.—R. V.* x. 151. 1; *Tait. Br.* ii. 8, 8, 6.

"By faith and truth together, they gain the heaven world."[1] We need not occupy our space, nor waste the precious time of our readers, by pointing out the immense advantage gained by such recognitions of the importance of sacrifice. What compensation have we for the loss of all this in the use of *bali*, and its power to ward off the evil influence of madonnas, demons, and *devis* of modern fetichism?

The Hebrew word *zebhakh*, which originally denoted an animal brought to be slain with religious intent and ceremonial, came at last to signify also the whole complex ritual, in which the slaying and offering of the victim was the central and essential part. Only in this secondary meaning can it be represented by the Sanscrit *yajna*, or *yaga*, which, according to H. H. Wilson, is "any rite or ceremony, in which an oblation is offered;" but it never denotes the victim, or oblation itself. To express that, some word like *pasu*, a living being; or *vadhya*, what is to be slain, must be joined with it. To make a *yaga*, is an accurate rendering of the verb, to sacrifice; but "to offer a sacrifice," must be rendered, to offer a *yagapasu*, a sacrificial animal or living being.

In the Septuagint, and in the New Testament, the most usual word for sacrifice, is *thusia*, which, as shown above, is linked in a most remarkable manner to the Hebrew *'olah*. This, though translated *burnt-offering*, it will be remembered is never spoken of as *burnt*, but always as made to ascend, or to yield a perfume by fire, the verb used being *'alah*, or *kathar*, the organic root of which seems to be *k-thar;* and this we have seen is one with the Latin *thur*, the Sanskrit *dhu*, and the Greek *thu*. The *'olah*, therefore, differed from all other sacrifices in these two particulars: it was always laid upon the altar, and, it was by fire made to *ascend as a perfume*. This difference should not be lost sight of in translations of Holy Scripture. It may be expressive of important truth. A qualitative noun frequently stands in apposition to the word *'olah*, as in the phrase, an *'olah* an *ishsheh*, an altar or perfume offering made by fire. This seems to indicate that, *of itself*, the *'olah* did not express the burning, but rather the result of burning.

[1] *Sraddhayá satyena mithunena swargam lokam jayanti.—Ait. Br.* vii. 10.

Sacrifices were offered, having special reference to sin, trespass, peace, thanks, etc., and each offering was called by the name of that on account of which it was made. Thus *khattat*, sin, signifies (1) sin; (2) the punishment of sin; and (3) the sacrifice by which sin is cancelled, remitted, or pardoned. This peculiarity of style can hardly be imitated in any intelligible translation. Sin-destroyer, sin-remover, and similar forms have been suggested; but it may be questioned whether such renderings do not go beyond the simple idea conveyed by the original word. It would be well if translators could imitate the style of the English version here; but if that is inadmissible, the method of the Greek seems the most eligible, a *yaga*, or, a *yagapasu for sin*, etc., as the case may be.

To conclude, no question of the present day is more eagerly discussed, or secures more respectful attention from thoughtful men than this, what should we think of Christ, and the atonement which he made for sin ? Beside it, every other question, be it of ethics or of science, of politics or of philosophy, sinks into comparative insignificance. The word of God alone can answer it. It is, therefore, now more than ever, of unspeakable importance that, in giving that word to the millions of India in their own tongues, its answer to this question of life and death, should, as far as possible, be untainted by heathenish ideas, or by any of the teachings of merely human philosophy. It is true that "God is angry with the wicked every day;" and it is also true that "we were reconciled to God by the death of his son;" but however true it may be in theology, it is not fair *translation* to say, that the sacrifice of the Son of God appeased his Father's anger, or satisfied his justice. Much less is it fair to use language which, in ordinary usage, expresses simply the averting of mischievous ill will and malignity.

Art. III.—PERSONAL HOLINESS.

By the Rev. J. M. Thoburn, Lucknow.

It has often been truthfully remarked that the sum total of religious truth discoverable by man is contained in the Christian Scriptures. Not an iota has been added to the world's store of spiritual knowledge, at least so far as principles are concerned, since the closing of the New Testament canon. Centuries of earnest controversy have come and gone, with millions of opponents in the field, but no one has been able to add anything, which the world needs to know, to what the inspired men of old recorded. The most sanguine believer in intuitional religion does not pretend to transcend the teachings of Jesus, and the utmost that is attempted by theological eclectics is to prove that other sacred books hold certain truths in common with the Bible; no one pretends to go beyond it. But while claiming this supreme completeness for the Christian Scriptures, it is worthy of note that the truths therein contained are not all apprehended at a single glance, and that the devout disciple may rightfully expect to find new manna for his soul every time he opens the sacred volume. In like manner each generation of Christians may advance beyond its predecessor in apprehending truths which before, so far as the mass of believers are concerned, have been but dimly perceived. Christian truth is not evolved, like Darwinian products from inferior forms, but is unfolded like an opening flower, which has held its sweetness and beauty wrapped up in its own bosom.

In the history of modern Christianity we may see a steady process of development of this kind. The cardinal doctrines of the Evangelical Church to-day are the same as those held by Luther; but the rays of truth seem to shine with wonderfully increased brilliancy. The reformation of the sixteenth century was chiefly doctrinal and political, but the great religious movement of the eighteenth century, based upon the same scriptural truths, was almost wholly spiritual in its character. The result was that a subjective application of truth, transferring doctrine from the realm of speculation to that of personal experiences, brought the faith of the Gospel out into a bolder relief than had been possible before. In the sixteenth century men crowded

around the thesis placarded on public walls to search for truth; in the eighteenth, they turned to the Mercy Seat where the Spirit imprinted the word of life upon the believer's soul. Nor has this process been checked up to the present day. If we look back over the past century, we see alternate ebbing and flowing, it may be, but it is only of local tides. Taking the Protestant world as a whole, there has been a growth in spirituality, and the number of spiritually minded Christians in the world to-day is vastly greater than ever before. In all this growth, there is an unfolding of truth, for God works through his own truth. "Sanctify them through thy truth; thy word is truth." In all this progress nothing new has been discovered, but the old has been brought out into the light.

Looking calmly at the past, and considering prayerfully the character of the Gospel in which we all believe, no one need feel alarmed at signs of a new movement in many parts of Christendom, the central idea of which is the attainment of a higher standard of personal holiness than is ordinarily held by believers. The Church of Christ is ever growing in knowledge and holiness, and we should hail with gratitude, rather than note with alarm, every indication of another grand advance along the highway cast up for the Lord's ransomed ones. This movement has not, as yet, attracted very wide attention, although it has made itself widely felt. It has not formulated itself in a religious dogma, although it speaks a language which seems very readily understood in all lands. Men of diverse creeds seem to have no difficulty in understanding terms which express a common religious experience. With some, the distinctive characteristic seems to be a high standard of faith, as in the case of George Muller, and the notable men and women in Germany and Switzerland, who, like him, live wonderful lives of trust. With others, spiritual power to win souls for Christ, seems to be the peculiar endowment, while others again seem to grasp the promise of heart purity, or of rest from care, or of perfect rest from legal bondage. These persons may differ in many things—may indeed be dissimilar in everything else, but they agree perfectly in certain points of a common experience. They have all risen from a lower to a higher spiritual life, and have found a fullness, a sufficiency, in the Gospel, which, Christians ordinarily know little of. Such persons are found in constantly increasing numbers throughout Germany,

Scandinavia, England, and all English-speaking countries, and while their peculiar doctrine is one which is not likely to attract general observation, it is forcing itself upon the attention of many thoughtful men, and cannot long escape a careful investigation and thorough discussion. It is a movement which is confined to no single denomination, but is rapidly winning its way into every section of Protestantism, and if the next century is to witness another momentous advance in the position of the Church, it seems more than probable that the distinctive work of the new movement, will be the development of a higher Christian life, of a more perfect type of personal holiness.

The most prominent characteristic of this higher life is holiness, for it is only as the believer is perfected in holiness that the other graces of the Christian life can come to maturity. The temple of the heart must be emptied and cleansed before it can be " filled with all the fullness of God." The holy heart is necessarily the habitation of the Holy Ghost. Sin alone can exclude the presence of the Omnipresent from the human soul, and in proportion as sin is destroyed in the heart, will all the Christian graces shine forth in the life. Hence, in considering the possibilities of our spiritual progress in this life, we have but to discover to what extent we may be perfected in holiness. All evangelical Christians believe in a regeneration of man's spiritual nature, in connection with which a principle of holiness is imparted to, or implanted in, the soul. With few exceptions all further agree that this holiness may have a steady growth, and that all Christians should struggle constantly to develop it to the utmost possible extent. They still further agree, that at the time of regeneration the natural evil bent of the heart is wonderfully changed, and sin brought into subjection, but not destroyed. Henceforth the disciple is called upon to guard against the evil tendencies of the heart, which ever and anon " war against the Spirit." Thus far, there is substantial agreement, but when we inquire as to the extent to which this evil of the heart can be extirpated, differences arise. A few of the different theories given may be briefly indicated.

First, it is held by many that a measure of sin is left in the heart, as a portion of the Canaanites were left in Palestine, to humble the believer, and remind him of his dependence upon divine grace. Such persons regard the seventh chapter of Romans as a faithful portraiture of a

good Christian character; and look forward to the hour of death as the earliest possible moment in which they may know the unspeakable bliss of a complete deliverance from sin. But the thought at once occurs that sin is a poor tutor of humility, that the natural root of pride is the last thing to plant in the heart in the hope of seeing humility as its fruit, and that the oft quoted case of the Canaanites explains, but does not excuse, the presence of troublesome foes within the soul. Had the Israelites proved faithful, the land would have been given them at once, according to the promise. Moreover, the unhappy struggle described in the seventh chapter of Romans stands in such striking contrast with numerous other pictures of undisturbed peace, found throughout the New Testament, and is so clearly terminated by a grand deliverance, and followed by a joyous freedom, described in the eighth chapter, that it seems impossible to accept it as the life-long heritage of every disciple of Christ.

Another theory is, that the Christian is made a victor in this struggle, that the foes within his heart are subdued in time, but that the process is a slow one, a single point being gained at a time, and that a life-time of slowly recurring victories advances greatly, but does not absolutely complete, the work. Death at last must cut short the contest. In other words, the believer constantly grows in grace, becomes more and more holy, and may attain to a very high degree of purity, but there is no period during earthly probation in which the victory becomes complete, and the "body of sin" destroyed. In very nearly similar terms, others again admit that a standard of perfect holiness is set before us in the Bible, but deny that we can ever absolutely attain to it. They, too, lay much stress on growing in grace, and concede very high possibilities in holy living, but shrink from admitting that any human being can be made perfectly holy before death. These views, however, seem to ascribe too little power to him who came to "save his people from their *sins*." It seems easier to our doubting hearts to expect death to complete the work of holiness, than to trust in Jesus to do it for us. It concedes too much, moreover, to the materialistic idea that sin is dependent upon the soul's connection with the body, and it does not accord with the teachings of the most spiritual portions of the New Testament.

A more satisfactory answer to the question before us, is the one usually given by those who try to live what is

sometimes called "the higher Christian life." The believer carries the question directly to his Saviour, and as he falls at his feet, like the leper of old, faith suggests the question,—to what extent can Jesus Christ save me from sin? What impurity is there in my heart which he cannot remove? To these questions only one possible answer can be given. If we turn towards the heart and inquire about its possibilities, about its capacity for holiness, we can never find a hopeful answer; but if we turn to the Saviour, if we rest the whole problem with him, the inevitable response will be, "From *all* your filthiness, and from *all* your idols will I cleanse you."

It is just at this point that a serious misconception of the question at issue often turns inquiring minds aside. Our best moral instincts revolt against anything which seems to assume a purely human quality of holiness, and when we begin to talk about sinful men becoming holy, many persons fail to perceive that the question is one of divine possibilities, not of human. The question is not, how holy can we become? but rather, how holy can God make us? If we limit the work of salvation in the heart, we thereby limit the power of him in whom we trust to save us. Shall we say that Jesus can save us from the greater part of our sins, and not from all? That he can cut down the tree, but cannot pluck up the roots? That he who has conquered death must leave death to complete the work of salvation which he has commenced? It sometimes sounds like presumption to hear a Christian say that he trusts God for complete holiness, but how much more presumptuous deliberately to resolve to look to Jesus for salvation from *a part* of our impurity?

Other misconceptions have done much to hinder profitable inquiry into this subject. It seems difficult for some minds to conceive of a human soul being perfected in holiness, without, at the same time, being perfected in every thing else, and hence it is wrongly supposed that a state of angelic or Adamic perfection is held forth as a possibility of the present life. As if a leper could not be perfectly cured of his loathsome disease, without, at the same time, being made like Adam in Eden, or Elijah in heaven! A holy man is not necessarily a wise man, or a strong man, or a perfect man, and it proves nothing for or against the reality of this higher life, to say that many who claim to have found it, take narrow views of things, are weak in many points of

character, and err sadly in judgment. Jesus did not come to save men from mistakes, from physical or mental weakness, from errors of judgment and opinion, but his mission was to save from *sin*, and we cannot profitably pursue this inquiry without keeping the question narrowed down to this single point.

Another similar misconception arises from confounding natural instincts with sins. Some persons seem to think that a holy man must necessarily be either more or less than human; and they sometimes regard the manifestation of an ordinary instinct as an evidence of indwelling sin. They forget that the work of regeneration does not destroy a single faculty of the soul, but merely restores a broken harmony. Holiness does not take from us a single natural impulse, but it puts every impulse into its proper place. Jesus himself shared our humanity in the fullest sense, and it detracts nothing from his holiness to say that he was tempted in all points like ourselves.

Nor does it follow that a believer whose heart has been wholly cleansed from sin, cannot further comply with the exhortation to grow in grace. Many assume that there can be no further development of a thing which is absolutely complete, and hence the Christian who is wholly sanctified to God cannot further grow in divine grace. This, however, is merely a confusion of ideas. A stunted, gnarled and broken tree, might be miraculously restored, and made a perfect tree, and yet not cease to grow. A sick child might be perfectly healed, and restored to health and strength, and yet not cease to advance towards manhood. In the Christian life there is no stationary point. Progress marks our pilgrimage on earth, and will be our heritage in heaven. All Christians necessarily grow in grace, and the question is simply whether we shall pursue this growth with all possible disabilities removed, or struggle upward with powers enfeebled by sin.

But the most serious mistake made in this connection, is that which supposes that a complete deliverence from sin in the present life, includes a deliverance from the probationary state, makes us, in short, impeccable. Nothing of the kind is claimed. To say that a prisoner may be completely delivered from the chains, and damps, and darkness, of his dungeon, does not imply that he can never again subject himself to a like imprisonment. The holy man lives and walks by faith, is justified by faith and purified by faith, but if he

throws his faith aside he must suffer the penalty of unbelief. Adam stood by obedience; the Christian stands by faith. The holy man is no exception to the common law of the Gospel, and he is not beyond the possibility of sinning. But to say he *can* sin, does not imply that he *must* sin. A drowning man who rests securely in the boat which has rescued him, *may* plunge overboard again, but it does not follow from this freedom of volition that he must inevitably resume his former place in the water. If it be said that there must still be a sinful tendency in the heart, that the potential germ of evil is lurking there, else there would be no subsequent relapse, we have but to refer to the case of Adam in Eden. He was holy, absolutely pure in heart, and yet he sinned, and we might as consistently deny his previous holiness, as to assume that a state of holiness in our day must necessarily make us impeccable. Nor does such a state deliver us from exposure to temptation. Christ himself had not this exemption, and it is enough for the disciple to be as his Lord. But a holy life draws a clear distinction between temptation and natural lusts. Many persons fancy they are sorely tempted, when they are really assailed by their own evil passions. The holy man is tempted, but the foe is without the heart. The fortress of the soul is attacked, but in the contest no treacherous foe gives the enemy aid from within.

It is time, however, to turn from this partial digression, and search the Scriptures for light upon the subject before us. What is the New Testament standard of personal holiness? What did Christ and the apostles teach with reference to it? The testimony of the inspired word must settle every question of this kind.

The Sermon on the Mount contains some remarkable passages which many persons think should not be interpreted literally. A notorious rationalistic writer says that Christ never intended the perfect standard set up in this discourse to be received as anything more than a distant goal, which we may approach, but can never reach, and hence he selects the prohibition of divorce as one section too absolutely perfect for mortals. With more reverence, but no less freedom, others have tried to explain away other passages which seem to set the standard of Christian excellence too high. This may be justifiable enough if no other part of Scripture seems to accord with these exceptional passages, but in this case, we find the whole remaining por-

tions of the New Testament taking up and enforcing these first lessons of the Saviour. Looking into this discourse, we discover three remarkable points in it, bearing directly upon the question before us. A fullness is promised to those who hunger and thirst after righteousness:—"They shall be *filled.*" This would seem to mean that our spiritual desires may be fully gratified, all our spiritual wants fully supplied. Next the mind is almost staggered by the injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Lastly a trust in God, and a freedom from care, are enjoined, which certainly but few Christians know anything of by personal experience. It is difficult to attach any meaning to the exhortation to be perfect, unless we interpret it in the light of the previous promise that the hungry and thirsty shall be filled. The soul which has received the utmost possible measure of "righteousness" for which it has capacity, is perfect as measured by this standard. It is "perfected in holiness." We may thus become perfect as our Father in heaven, without being more than human. The cup which is full to the brim, unable to hold another drop, is perfectly full, but is not in consequence equal to the ocean. The flame of a lamp may dispel all the darkness in a room, but this does not make it equal to the sun. The tender child may be in a perfect state of health, and yet be less than a man. In like manner the believer may be holy, even as God is holy, and yet be but a frail mortal,—a "partaker of the divine nature," without being in any sense divine. The life of trust, taught by the touching reference to the birds and the flowers, flows naturally from the state in which this full measure of grace places us. It may be unlike ordinary experience, but it is perfectly consistent with the wonderful promises with which this sermon of sermons is prefaced.

Let us next turn to the inspired commentary on the Saviour's teachings, the Epistles, and see if we can find further light upon this subject. Does this high standard reappear in the writings of Paul and John? Do we find merely a gradually ascending scale of excellence in the Christian life, or do we find a definite point of maturity, a completeness and fullness corresponding to that indicated in the Sermon on the Mount? The following passages are sufficiently plain, and certainly very pertinent to this inquiry.

"Our old man is crucified with him, that the body of sin might be destroyed."

"Let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*"

"And the very God of Peace *sanctify you wholly;* and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it.*"

"That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fullness of God.*"

"Who gave himself for us, that he might redeem us from *all iniquity*, and purify unto himself a peculiar people."

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son *cleanseth us from all sin.*"

"If we confess our sins, he is faithful and just to forgive us our sins, and *to cleanse us from all unrighteousness.*"

"Now the God of peace, * * * through the blood of the everlasting covenant, *make you perfect in every good work.*"

"To the end that he may establish your hearts *unblamable in holiness* before God."

"Whoso hath this hope in him, purifieth himself, *even as he is pure.*"

"For in him dwelleth all the fullness of the Godhead bodily. *And ye are complete in him.*"

"To present you holy, and unblamable, and unreprovable, in his sight."

"God is able to make *all grace* abound toward you; that ye *always*, having *all sufficiency* in *all things*, may abound to *every good work.*"

"Rejoice evermore; pray without ceasing; in everything give thanks.

"Be careful for nothing."

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may *present every man perfect in Christ Jesus.*"

"*I am crucified with Christ;* nevertheless I live; yet not I, but Christ liveth in me."

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The Old Testament gives a similar testimony, but it is not necessary to appeal to it. The above passages are amply sufficient to arrest the attention of the devout reader, and when tested practically by faith they have been found by multitudes to point the way to a wonderful development of personal holiness. Too much care cannot be taken to sift carefully human testimony when it is offered in support of a religious doctrine, and yet testimony has its place among the Christian evidences, and cannot be lightly thrown aside. Moreover, a religious phenomenon of this kind is every way worthy of a careful investigation, how-

ever it may affect any one particular doctrine. We see good men, true Christians beyond all possible doubt, accepting these promises as practicably applicable to them in the fullest sense, and thereby suddenly emerging into an abiding state of light, and joy, and peace. They speak of a freedom from sin, a power over the emotions and will, and a rest from care and anxiety, which before they did not possess. When men like the sainted Dr. Payson and the revered Merle D'Aubigne bear witness to such a change as this, it behooves every thoughtful Christian to pause and examine the testimony. What does it mean? How are we to explain it? It is idle to say that they were deceived, and did not experience what they say they did. Explain it as we may, the indisputable fact remains that a sincere faith in the reality of this state of holiness, leads many believers forward to a position of spiritual freedom and purity, to them, before unknown. Are we to believe that faith in error has such power as this? If so, then where is the truth that equals this error in making men holy and Christlike? God does indeed show wonderful forbearance towards honest errorists, but it is absurd in the last degree to assume that the highest attainments in holiness are the result of mistaken views of God's promises. And it should be borne in mind that these witnesses are not limited to two or three distinguished divines. Not a week passes that one or more clergymen of the Church of England, does not come forward to add his testimony to that of the multitude who humbly affirm that the blood of Jesus Christ cleanseth from *all* sin. Two distinguished Presbyterians, one a minister and one a layman, are constantly engaged in holding meetings in England for the promotion of this special doctrine. The most successful Baptist evangelist in England has recently espoused the same cause, and two leading ministers of the same denomination in America are active promoters of it. A dozen Methodist ministers in America devote their whole time to holding public meetings in which personal holiness is the central theme of every sermon and every prayer. Every year the interest felt in this subject grows more intense, and every year many thousands of believers join the swelling ranks of those who testify of a full salvation. Do all these persons testify of that which they do *not* know?

India, as well as every other mission field, needs the power of holiness. The popular idea of holiness is a very

imperfect one. It is chiefly negative in its conceptions, and overlooks the element of power which inheres in holiness. It demands purity, but is unable to conceive of a purity which consists in more than the absence of sin. But holiness is aggressive. It not only avoids sin, but it is in ceaseless antagonism with it. When God first revealed this moral attribute to man, he taught Moses that, being holy, he was a "consuming fire." Our holiness must be like the divine, and when we become holy "*as he is holy,*" a moral power will attend us before which wickedness will quail. The absence of this power is the weakness of Christianity in India. How seldom do we see a profligate sinner trembling under the word! How utterly feeble the voice of the pulpit has become. Who fears it? Who respects it? What feeble successors of Elijah are our modern prophets? How powerless are our modern apostles in the face of the heathen! Surely some important element of Christian power must be wanting in the Indian Church, and it seems nearly certain that the needed energy will be found in a more perfect endowment of holiness. A holy Church cannot be otherwise than aggressive. We might as well expect fire to lie quietly in a heap of gunpowder, as a holy Church to maintain a state of quiet unaggressive respectability, in the midst of ungodly Christians, and teeming multitudes of Hindus and Mahammadans. India needs holy Christians, rather than harmless Christians. The Brahmans have tried the negative virtues long enough, and found them powerless, and if we would commend our religion to the people of India, we must put it before them as something more than a system of dogmas, more than a collection of negative precepts of morality, more than a ritual or a tradition; we must illustrate its power in our lives, we must keep the holy flame for ever burning upon the altar of our hearts, we must hold up a light so clear and so powerful, that error cannot stand before it. Perfected holiness will do this for us. Sin is weakness, and holiness is strength. The Church of Christ must put on her "beautiful garments," and then her strength will manifest itself, and she will go forth to glorious victory.

Art. IV.—HINTS ON ITINERANCY.

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There is the very highest authority for preaching tours. Our Lord and his disciples were itinerant preachers, and as such journeyed throughout Palestine. He might have exercised the functions of his ministry at Jerusalem, where there was easy access to the great multitudes that came together on the occasion of the Jewish feasts, and where at all times the people flocked in no insignificant numbers from the rural settlements of Judea, Samaria and Galilee. Palestine was the field to which our Lord's labors were restricted, and, until after the Pentecost, those of his apostles also. This was by no means a large field, when compared with modern mission fields in India, China or Africa. Bounded on the north by the Lebanon and anti-Lebanon ranges, on the east by the desert now known as the Hauran, on the south by the desert which separates it from Arabia and Egypt, and on the west by the Mediterranean sea, this Roman province was less than one hundred and forty miles long, forty miles being its average width,—a strip of country about the size of Wales. The Jews believed that "Jerusalem is the place where men ought to worship," hence a religious teacher stationed at the capital would undoubtedly command an extensive hearing, and bring his oral instruction to bear on the dwellers of well nigh every village and hamlet of the Holy Land. But the Great Teacher thought otherwise. Those three eventful years of his public ministry, from the baptismal scene at the Jordan to the tragedy of Calvary, were devoted to going from place to place, preaching everywhere the Gospel of the kingdom. Our Saviour's ministry was pre-eminently an itinerant one, and he commissioned his disciples to do as he had done, to follow in his footsteps, and carry the glad tidings of salvation to the homes and hearts of the people. Nor were they slow to heed the Master's command. While he tarried with them and after he ascended to heaven, the disciples were distinguished for their preaching tours throughout Palestine and the other countries bordering on the Mediterranean. How true these men were to Christ's teaching and example, may be seen from many passages in the historical books and the epistles of the New Testament.

The record of Paul's travels as found in the Acts of the Apostles and in his letters to the churches, is the remarkable journal of a celebrated itinerant preacher, one who delighted in his work and devoted to it the full energy of a fervent, faithful life.

From that early period until the era of modern missions, history affords us ample evidence that the missionary policy inaugurated by our Lord and his apostles prevailed to a greater or less degree wherever the Christian Church was planted. The burning zeal of Peter and Paul, and the untiring evangelistic labors of the early Christians, particularly in the first three centuries, have their striking counterpart in those wonderful enterprises and achievements of our own times, by which the Church is sending her representatives to every land beneath the sun, and publishing the glorious Gospel of redemption in every language spoken by man. And it is interesting to mark the fact that rarely in these later days has missionary policy been at variance with the precept and example of the great leaders, or missionary zeal suffered itinerancy to be one of the debatable topics, like the Press or the Schools. Such unanimity of sentiment has prevailed on this subject, that each year much time and money are expended on missionary tours. It has appeared to the writer, however, that much more might be made of this important department of labor, and without laying claim to knowledge or experience above his brethren, he ventures to put forward several practical hints as to how our preaching tours may be made more thorough and successful.

1. The first thing to be said is that preaching tours should be conducted systematically. The object before an itinerating party is to publish the Gospel throughout the district allotted to the mission. So large is the field and so few the laborers in most cases that it is impracticable to go over the whole ground in a single season, or indeed in a single year. For this reason it is important that tours should be carefully laid out, with an eye to the relative wants of the different sections of the field, lest some of these be unwittingly neglected for a succession of seasons. We therefore, require to know our field, and keep a record of the work done in it. There is no better way of knowing the field than by accurately mapping it out and making a list of the towns and villages. This map will indicate the district and sub-divisional lines, also the principal rivers

and towns. The district maps procurable at the Surveyor General's office in the Presidency towns, answer the purpose admirably. There may now be had for every district in India, and also for some of the non-regulation provinces. On such a map it is easy to lay down the boundary of the mission, and when this is done we have a bird's eye view of the territory to be visited on our preaching tours. Next to such a map we need a blank book for the village list. In this the name of every village, great or small, should be distinctly entered, in the order of sub-divisions, centres and subcentres, as the case may be, so as to be easy of reference. These names of villages can be readily procured from the Government officers, at the police stations and out-posts. Another blank book for a record of village visitation, and our plau is complete. This should be kept in a regular form, and will be found very helpful in many ways. We have adopted the following form, which proves convenient, and answers the purpose. Two opposite pages of the book are ruled, and divided into several sections by perpendicular lines, with appropriate headings. First, there is the serial number which indicates how many villages have been visited during the month or year. The next section contains the dates of visitation; the next the names of the preachers on tour; the next the names of the villages, and the three sections immediately following this indicate the language spoken at each village, the *Thanna* and the district in which it is situated; the two sections now left may be for remarks and cash account of book sales. This plan may seem complicated at first, but having given it a fair trial for several years, we are prepared to recommend it. Not to speak of those that precede it, a word may be said about the column allotted for language. As in many of our mission fields several distinct languages are spoken, it is well to note, in connection with each village visited, what language the people speak. This may be done in just a word, *e. g.*, Bengali, Oriya, Santal. A reference to this column will sometimes enable us to decide which direction to take on a preaching tour. The column for indicating the police sub-division, (the native word *Thanna* is generally known throughout India) is important, because not unfrequently there are villages of the same name in several sub-divisions. The column for remarks is of course the widest, and gives room for special comments, names of inquirers, interesting incidents, *et cetera*. The cash column

should by no means be omitted, for it subserves an important purpose. It shows at a glance where Christian literature met with a favorable reception, and for this reason aids in determining future tours. It will be seen that the information supplied in these records of village visitation is most important, inasmuch as it enables the missionary party to prosecute their work more systematically and satisfactorily. It is hardly necessary to say that both of these records, the village list and the visitation book, should be kept in the vernacular.

2. We think that the testimony of the most experienced missionaries in India will support the statement that village work is far more satisfactory in its results than that in bazars and at pilgrimages. For this reason there should be more of it and it should be better done. The quiet and decorum which prevail in the little congregations brought together on the verandah of some private dwelling, under a shade-tree or round the village well, are often impressive, and the preacher is made to feel that his words go farther towards the mark, and are not beaten back into his face, as is so often the case in the noisy bazar or the crowded fair. Not unfrequently the Christian preacher is invited to the house of the headman of the village and received with great politeness. The villagers come together there to hear his message. There is not a more orderly and attentive audience outside of the mission chapels, than that which confronts the missionary in many a rural village, miles away from the city. An atmosphere of freedom and friendliness attends these quiet village gatherings, which we fail to find either in the bazars or at the pilgrimages. The opportunity for religious controversy of the right sort and in the right spirit is far greater here. The people put their questions and take the answers more naturally and thoughtfully. The great truths of the Gospel are more fully and satisfactorily discussed in a congregation like this, where the gibes and ridicule of the bazar are almost unknown. His own spirit impressed with the becoming gravity and orderliness of the audience, the preacher is free to illustrate the truth and apply it as he seldom can in the more public business marts or religious festivals. Many times when greatly annoyed by the disturbance of the bazar we have found quiet congregations of eager listeners in the neighboring villages. Moreover, it is sometimes the case that in the bazars a gang of roughs join hands to break up

the company at the preaching stand, whereas in the villages members of this very gang observe the rules of decency and keep quiet.

To be effectual, the word of God must be carefully and patiently explained to the people. The preacher who endeavors to do this in the bazar, labors under great disadvantages. Bazar-preaching has its sphere, and should by no means be discontinued. Notwithstanding the serious obstacles to success which make this work often very disheartening, we should remember that it has in repeated instances received the seal of God's approval. The good seed of the kingdom sown amid the noise and confusion of the bazar has sometimes found the good ground and yielded thirty, sixty, and even a hundred fold to the glory of God. But as wise husbandmen it is our duty to sow on the best soil, and for this reason, greater prominence should be given to the work in the country villages. History bears record to the significant fact that in every age and clime the Gospel has won its greatest victories, and achieved its largest and most enduring successes amongst the common people. Nor is it at all probable that India is to prove an exception. Before the babu comes the boor to-day, just as it was when Jesus himself walked the shores of Gennesaret and called his first disciples. So far, it has been an established fact in our Indian missions, that village visitation faithfully followed up, has yielded a larger harvest than evangelistic labor in the cities and larger towns. This fact is suggestive, and deserves to be well weighed and acted upon.

3. The missionary and his native coadjutors should mingle freely with the common people. There should be no standing aloof from the masses, and courting the favor of the higher classes, for this course is sure to weaken his position and frustrate his purposes. The broader and deeper a missionary's sympathy with the people, the more pronounced will be his success in his work as a religious teacher. By every lawful means he should seek to disarm the prejudices of the people, and to convince them that he is their true friend. This is no easy thing to do in a land like India, whose inhabitants regard with jealousy the slightest encroachment upon the faith of their ancestors. The missionary should look upon it as his duty to get as near as possible to the common people, and should study their likes and dislikes with conscientious care. It may not always be absolutely wrong, but it may be very impru-

dent to wound their national bigotry, or run against the strong bias of their religious convictions. We believe a Christian teacher can serve his Master better by not distinguishing himself in metaphysical or theological polemics, and by not dealing heavy blows when the prime weaknesses of the Hindu or Mahammadan faith are exposed. By yielding to the temptation of some unguarded moment and demolishing at a single stroke the entire fabric of an opponent's argument, tearing it to very shreds, a preacher may be landed as a master debater, but he will hardly be loved as a sincere friend having a tender sympathy for the erring. While argument has its power, and should be employed in addressing the heathen, still there is a right and a wrong way of using it, and he is a wise man who has learned the right way, and, hard though it be at times, makes it his rule in dealing with objectors, to calmly convince and help them without seeking to silence and crush them.

We have observed that walking on these missionary tours serves to bring one nearer to the people, and believe that it is a decided advantage for a preaching party to travel on foot, and to dispense with boats and tents as much as possible. Such is the climate of India, that this cannot be done with impunity by foreigners save during the cool season, and perhaps the rains. At any rate for three or four months of the year walking is not only practicable but pleasant. The journals of distinguished missionaries bear ample testimony to the usefulness of tours on foot. Riding is a favorite method of travelling and has its advantages, but this must be said of it, that the temptation to rush hurriedly over the ground is often very great. In walking one naturally halts at every village and enters into familiar conversation with the people. A seat is provided for the traveller, and work at once begins. When it is done, he starts rested and refreshed, for the next village. No greater delight has the writer experienced in missionary work than in going thus on foot, for weeks at a time, from village to village publishing in the ears of eager listeners the glad tidings of salvation. On some tours hundreds of miles have been travelled and many villages visited, and not in a single instance, when we have adopted this course, have we failed to meet a kind reception. The very fact of our travelling on foot has seemed to introduce us to the hearts of the people and assure us a cordial welcome.

The best house in the village has been offered us for a halting place at night, and sometimes the kind people have brought us milk, fruit and rice. We have become as it were one among them, and spoken to them of eternal things with far greater freedom and earnestness. While we do not recommend these walking tours to all our brethren as a uniform rule, we would call attention to the fact that they may be made from time to time with great profit. Particularly suited to this peripatetic ministry are our native brethren, who can endure the climate at all seasons of the year. They should follow up village visitation with genuine zeal and perseverance. We have known a few who delighted in this department of evangelistic labor. May the number of such be greatly increased in all our Indian missions.

4. There is a work for Christian women on such preaching tours as we have been describing. There are times when the missionary should take his tent and when a full force should enter the field. We believe there cannot be a full force without women, for reasons that will subsequently appear. Both for her own health, and for the good she may do, the missionary's wife should sometimes accompany her husband on the cold season tours. Firm health and fresh spirits are rare enough in India, and lawful means for preserving these cannot be overlooked by missionary ladies. The schools and the zenanas at the mission station furnish their chief employment, at home, but for a few weeks during the cool weather these duties can be intermitted, that wasted energies may be recouperated by the change and recreation of camp life. We believe that their life in India would be lengthened and made far pleasanter, were missionary ladies, married and single, to devote several weeks annually to itinerating amongst the people. Our readers are well aware that it is by no means an uncommon thing for the wives of district officers to accompany their husbands on tour. Surely missionary ladies require the change quite as much. As for means of locomotion, walking and riding are unquestionably the best, but besides the saddle there are bullock carts on springs and other quite comfortable methods.

The main point is this, however, that Christian women, foreign and native, are necessary to complete the true ideal of an evangelistic tour. Everywhere, there are multitudes of heathen women and children to be taught, and to

teach them is pre-eminently woman's work. However, it may be elsewhere, in India it takes a woman to teach a woman. The most superficial observer must have noticed how little a missionary party as ordinarily constituted, can do for the women. But whenever there is a Christian woman in camp, the work moves on briskly. At one door of the tent the preachers address the men, while at the other, or under a banyan or mango tree close by, sits a congregation of women and children, perhaps equally large, listening to the same precious Gospel as it falls from woman's lips. In large villages, where the camp may stand for several days, the women may be visited at their homes, so that those who do not feel free to come to camp still have an opportunity of hearing the Gospel. The missionary teacher and her assistants may also organize little schools for the children. In this way a good work is begun which may be resumed at a subsequent visit. Having witnessed the working of this plan for several successive seasons, it affords us no ordinary pleasure to put on record our firm faith in its feasibility.

The women of India represent the solid strength of Hinduism. The soul of superstition has its home in the bosoms of Hindu mothers. It must be assailed there in its own stronghold, if we would conquer India for Christ. Here then is the field for Christian women. Not at the mission station only but throughout the district, among the common people, in the homes of the poor and the rich alike, wherever the door opens, our sisters should enter carrying the light and life of the Gospel. We believe they would accomplish more rather than less at the stations, were they to devote a generous share of the cold season to the outside work of teaching from village to village. However, opinions may differ about what is popularly known as "Woman's Rights," no one can call in question the right or the privilege of Christian woman to bless the homes and hearts of her own sex with purely evangelistic labors of this sort. We shall hail it as the dawn of a brighter day for this benighted land when in the mofussil, as in so many of the towns, the work for women is thoroughly set on foot, and when missionary ladies heartily address themselves to the department of effort we are advocating in behalf of their pagan sisters. To bring this about they should instruct their native assistants and the elder girls in the orphanages and boarding schools with a view to this kind of work. When native Christian women become thoroughly roused

to the duty they owe their deluded sisters, evangelistic work in India will receive such an impulse as the era of modern missions has not yet witnessed. They need not fear persecution. The women of the rural settlements will receive them, and give Christian teaching such a welcome as it seldom meets in the larger towns. During the few years we have seen this plan tried, we have not heard of a single instance where Christian women have either been rudely treated or refused admission to heathen families, high or low, on these country tours. On the contrary, we have repeatedly known native women to be so pleased with the visits of missionary ladies as to come to camp or send a servant, entreating them to go again, sometimes providing a palankeen for the purpose. More than this, the writer has been deeply impressed with the kind enquiries for those who had to stay at home on a succeeding tour, as with tear-dimmed eyes heathen women have expressed their gratitude for the good words spoken on the former visit, and earnestly plead that the *memsahib* and her helpers might soon come again. Let us have more of this sort of missionary itinerancy.

5. The missionary camp should be made most inviting to the common people. We have no fellowship with the notion, that the proper thing to do is to keep the eager, curious crowd as far off as possible from the tent door. Rather let that very curiosity and eagerness be taken advantage of by thoughtful arrangements for entertaining and instructing all who come. No missionary need post police on either side of his tent, or keep a cross cur to terrify the simple villagers who would fain flock to his camp, with eyes, ears and mouths open for something new. This is a dreadful mistake, but one we have seen made. The hours when the people come about camp should be conscientiously devoted to imparting religious instruction. The great Master said to his disciples, "Give ye them to eat." It is the exalted privilege of every missionary of the cross to provide spiritual nourishment for the eager multitudes that throng to see and hear him, nor should he ever say, as did the disciples, "Send them away, * * * they have nothing to eat." Sheer curiosity has prompted many, and it may be the loaves and fishes a few, to come to the preacher's tent, but, be this as it may, his duty is plain.

It is an excellent plan to hold regular services in camp for prayer and praise and reading and expounding the

Bible, morning and evening. The villagers should be notified of these, and almost everywhere some will cheerfully attend. It may be that the camp stands in some large central village, and that it will require a week or more for the work to be done in the surrounding country. In this time some of the people will have acquired considerable knowledge of the Christian religion at these daily services. In an Oriya village where our camp stood for a week four years ago, and these daily services were held, several Hindu potters attended quite regularly, and now a branch Church is about being organized there. Among the Santals large numbers come to the daily service at the tent, and these people of the hills and jungles greatly enjoy listening to the preaching and singing.

A special word needs to be said about the Sabbath in camp. This should be so sacredly observed that the heathen may be impressed with the spirit of our holy religion. The missionary should bear in mind that he is responsible before the people for whatever takes place in camp, and great care should be exercieds, lest some offence arise. Trafficking should be strictly prohibited, for this is sure to make a noisy scene. Food for man and beast should be provided on the previous day, and to effect this it may sometimes be necessary to make but a short stage or none at all on Saturday. In India when the law of the Sabbath is so lightly esteemed by too many professed Christians, it is very important that this day should be appropriately observed as a season of rest and devotion. We have found it well to have an eye to this matter while engaging non-Christian servants for a preaching tour. It can be settled beforehand that all are to keep the Sabbath. Unless this is done scandal may tarnish and frustrate the missionary's influence.

It is very desirable that the camp should always be provided with a preacher, and never be completely deserted by the working force. This can readily be done by planning for one of the party to stay at the tent while the others go off to visit the villages. People may come at any hour for information or books, and not one should go away disappointed. We have found it the case sometimes that the preacher who took his turn staying by camp has had the most to do. We shall always cherish most gratefully the memory of a beloved fellow-laborer, a Bengali native preacher, who entered the heavenly rest two years ago. He was most skilful at this sort of camp duty. His very

presence was most attractive, his manner agreeable and his voice inviting. Early and late the people flocked about him and he was always ready and happy to teach them. We have known him to preach some of his most effective discourses while cooking his curry and rice under a tree. The young men and women of our native churches can be instructed to help in this work at camp. Talking for Christ to the common people is something well worth learning, and young disciples, in the joy and exuberance of their convert life, improve wonderfully in the course of a few months. Words tenderly and earnestly spoken by such workers have sometimes gone straight and quick to the heart, like winged arrows to the target. It is well that all or nearly all the persons connected with a missionary's camp should be Christians. If the cook, the groom, the cart-man and bullock-boy are all Christians, so much the better for the work, provided they be of the right sort. But we prefer out and out heathen to careless, lazy reprobates, who cling to a name which they daily and deeply disgrace. Such are a by-word and hissing in the mouths of the heathen, and the party is to be pitied that takes them out on tour. There are, however, let us thank God, genuine believers of fervid piety and consistent lives among our serving classes, and such are an honor and help to any company. The missionary's camp should be as busy as a hive, the drones left out. We had a Santal *ayah* who was as good as a preacher, and better too among the women. Her earnest words told wonderfully on the hearts of the simple people, who swarmed around the tent door at all hours to talk with her.

There are two other points which we wish to mention here as important auxiliaries in making camp inviting. The first is singing. We believe much may be done by vocal music to attract and impress the people. It possesses such a charm for Indian ears, that it seldom fails to fix attention. Often better than the choicest aphorisms, are the lines of some devotional hymn, which, if well sung, are sure to find their way to some hearts in the eager throng that presses up to catch every word. We have often wondered at the power of song over an audience disposed to be boisterous. A native preacher of great power, whose fervid addresses used to move the people to frequent and hearty exclamations of approval was accustomed to pause now and then in his stirring discourse, and introduce a verse of some

simple religious hymn. We have seen him bring tears to many eyes in a heathen congregation by this kind of singing while preaching. Who has not witnessed the wonderful power of song to cheer the pilgrim on his weary march? Let one tired plodder strike the tune, and like an electric flash it strikes every ear, and every voice, from the shrill soprano of the girls to the heavy, rough bass of the patriarchs, swells the sound, ringing out on the sultry air, and so they journey on to Jagannath, all shouting the chorus in praise of the favorite god. It is a question well worth pondering whether we cannot and should not make far more of sacred song in our preaching tours amongst the heathen. A Bengali missionary laboring near Calcutta told us a few weeks ago that he had organized a company of about twenty young men who frequently went from village to village singing Christian hymns, and that this, attended of course by preaching, had already been the means of leading some of the heathen neighbors to Christ. We hope this is the beginning of what sacred music is to accomplish in this land of idols. The Bramha Samaj is introducing music, both vocal and instrumental, largely into their temple services, and also their out-door exercises, and these reformers find it to be a decided help in their work. We believe the Christian Church of India should take a lesson from the Hindus and Bramhists in this matter of music, and give it a greater prominence in religious services and on preaching tours.

The other auxiliary in this work at camp, of which we wish to speak, is book-selling. We use this name for convenience sake, though strictly speaking it could hardly be called selling, for the prices generally affixed to our Christian publications are very low, rarely covering costs. In the villages we have found a box of books to be a great attraction. Little children will find out that the missionary has books for sale, and spread the news through the settlement, and thus bring many to camp in quest of Christian literature. Happy the party that has a good assortment of Scriptures, religious books and tracts to present to eager purchasers. It is very pleasing to observe how cheerfully the villagers purchase our books, notwithstanding the fact that, for many years, these have been freely given away. The change was made none too soon. Our Christian publications were beginning to be treated with great carelessness, not to say contempt, by many into whose hands they chanced to fall.

A money value, be it never so trifling, is a great thing in the eyes of these people, and whatever costs them something is prized and cared for. The arrogant Brahmans used to say tauntingly, "Our books cannot be had for the asking, they cost money; yours you are glad to give away for nothing, and beg people to take them at that." Now they find the tables turned against them, and even Brahmans fail to get books by begging for them, until they pay the price.

Now that our religious tract societies are providing new and attractive publications, more should be done by missionary parties to increase the sale of Christian literature. The divine blessing on the silent, printed page, without the voice of the living preacher to explain and enforce its teachings, has been so marked in this land, that every effort should be made to extend the circulation of good books. From the book-stand at the missionary's camp they make their way to the remotest settlements, and not unfrequently to the homes of some who never hear the preacher's message. For this reason this important branch of labor should not be overlooked. It sometimes requires much skill and patient effort to sell Christian books, but here, as in other works, practice makes perfect. The missionary should himself engage in selling books, and set the native helpers a good example.

We may be permitted to mention here the medicine chest as an important means of making a missionary camp attractive. Well established remedies for the ordinary diseases of the country are easily procurable, and may often enable the missionary to accomplish much good, even though he be not a physician.

6. Revisiting old ground is of prime importance, and should not be lost sight of in planning tours. It is an old saying and a wise one too, that we should plough only where we can sow, and sow only where we can water, and water ony where we can reap. As a rule, subject, of course, like all rules to exceptions, this is a good one. Missionaries of long experience invariably recommend revisiting old ground. Perhaps enough stress has not been laid on his point. We are eager to search out new fields and to carry the Gospel to the regions beyond, and therefore, content ourselves with the reflection that the villages already visited have had the offers of salvation held out to them. But we forget that really very little has been accomplished by the first visit. Such is the force of habit and such the strength of super-

stition that, it may be, our first work leaves hardly a trace on the minds and lives of the heathen. We need to go again and deal out line upon line and lay down precept upon precept with the utmost care and patience. Prejudices soften and yield by frequent contact, and the place that rejects to-day may welcome us to-morrow. In one village the people greeted us with stones, a cloud of dust, shouts of "Haribol," so that we had to turn away disappointed. Now Christian teachers are treated with consideration and courtesy and their message obtains a hearing. It is grateful to find on coming again to a place that the word has not all been forgotten, and that some seek to be better instructed in the way of life. It may be that some like Nicodemus, come at night to learn of Jesus and the plan of salvation. They could not come before, but the return of the missionary and the reviving of his former words in their minds, have brought them to camp as earnest inquirers. May such find a welcome by day or night, whenever they come to the missionary's camp!

7. The preaching on these tours should be purely Christian, that is, it should deal with the great cardinal truths of the Christian religion. Our object in India is not so much to tear down Hinduism or Buddhism or Mahammadanism as to build up Christianity. This might hardly be inferred from the character of the addresses sometimes heard in the bazars and villages. It is sad and painful too, to be obliged to listen to the learned logomachy about Krishna or Mahammad, which still too often fills the time alloted for preaching Christ. Jesus Christ and him crucified is the all-sufficient theme for the preacher. It is the old, old story, told over and over again, that we rely upon to move and convert sinners. The idols, the priests, the gods and goddesses,—the best thing to do with all these is to let them alone, save it be in answering the questions of honest opponents. We say honest, because men sometimes put questions at the preaching stand for the purpose of drawing off attention from Jesus Christ, the central figure of the speaker's discourse. We need to beware of these wily questioners.

In sending out the primitive apostles our Lord charged them thus: "And as ye go preach, *saying the kingdom of heaven is at hand.*" In his great commission to the disciples who witnessed his ascension, he uttered those memorable words, "Go ye into all the world, and *preach the*

Gospel to every creature." In his charge to Timothy, Paul is equally explicit, "*Preach the word.*" Our duty is clear. We should be ever holding forth the word of life to the people. In India, a land so distinguished for intellectual acumen, so fond of philosophy and so proud of metaphysical speculation, every missionary should adopt Paul's motto at Corinth, "I determined not to know anything among you save Jesus Christ and him crucified." The Gospel, the glorious Gospel, and nothing but the Gospel, should be our rule. Reading aloud from its sacred pages, that all the people may hear, we should expound its fundamental doctrines. Human depravity, the Divine attributes, the plan of salvation, Christ's life, death and resurrection, the judgment and future awards, these are the grand Bible themes for the Bible preacher. Heaven pity and pardon us when we turn aside from these to the beggarly trash of this world. How foolish and how wrong to take the time allotted to preaching for a clever harangue on the lust of Mahadev or the cruelty of Kali; to pass by him who is "the way, the truth and the life" for a spicy narrative of the ten incarnations of Vishnu, or a disquisition on the 330,000,000 gods of the Hindus; to hide the love of God for poor sinners that we may throw light on caste or crime, discuss penance or pilgrimage. In the ears of some it may be who will never have another opportunity of listening to the glorious tidings of redemption through Christ's precious blood, we need to drop the best word that human speech can convey, or human lips pronounce, the word that shall be to them "the savor of life unto life." We must bring the bread of life to the famishing, and in God's name press the water of life to parched lips, for otherwise we are unfaithful to our high trust. A distinguished divine, long an instructor in one of our home universities, has said, "every religious discourse falls short of the true ideal, which fails to impress men with two great facts; first, that they are sinners, and secondly, that Jesus Christ is their only Savior."

"The seed is the word of God." "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Art. V.—THE AFGHANS.

For the last eighty years Afghanistan and its rulers have excited the interest of the Indian Government. It was in 1799, when Sir John Shore was Governor-General of India, that no little alarm was caused by the rumor that Zaman Shah, the ruler of Cabul, was about to descend from the mountain fastnesses of his native land to deliver the faithful sons of Islam from the yoke of the usurping "Infidels." Soon afterwards, suspicions were further aroused by reports of French intrigue and hostility in the direction of Persia, which suspicions appeared to be confirmed by the Embassy of the French diplomatist Monsieur Janbert at the court of Teheran in the autumn of 1805. At that time Afghanistan was a *terra incognita;* but the Court of Directors soon decided to organize a mission which should not only establish friendly relations with the ruler of Cabul, but also gather information of a general character relating to the country. This Embassy left Delhi on the 13th of October, 1808, under the guidance and direction of the Hon'ble Mounstuart Elphinstone, who was the first to publish for the information of the English reader "an account of the kingdom of Cabul." Since the publication of this work, many European travellers have visited those regions. Amongst others Conolly, Burns, Wood, Moorcroft, Masson, and Bellew, but by none has the country been described with such historical fidelity and graphic distinctness, as by Elphinstone. The effect of Elphinstone's mission was of momentous importance to the prestige of English rule and it would have been well if succeeding disasters had never occurred to obliterate the moral effect and the favorable impression created on that occasion. It was on the 20th of June, 1809, that Mr. Elphinstone and his party recrossed the Indus and bid farewell to the Afghans, but although sixty-four years have elapsed and most of the chief actors in the stirring events of those times have passed away, still there are a few *spin-girees* (white-beards) amongst the living Pathans who have a lively recollection of "Elphinstone Sahib" and his magnificent train of attendants.

Since the appearance of Mr. Elphinstone's valuable book, very many works have been published upon the subject of Afghanistan and the Afghans. The chief are Burnes' "Cabul,"

Wolff's "Journal," Moorcroft's "Travels," Masson's "Journeys in Beloochistan and Afghanistan," Ferrier's "History of the Afghans," Mohun Lal's "Travels," Kaye's "Afghan War," Allair's "Diary," Bellew's "Journal," etc., etc. Within the last few years considerable attention has been given to the Afghan language and there are now not fewer than five grammars in print, elucidating its origin and structure. These linguistic compilations are the result of the labors of Dorn, Raverty, Vaughan, Bellew and Trumpp. It will therefore be seen that when the student attempts the study of the history of the Afghans, there is no lack of information, but rather the numerous productions of the various travellers and others who have written on the subject are a source of embarrassment.

Very many are the conjectures as to the origin of this interesting people. "Some pretend that they are descended from the soldiers of Alexander the Great, whom he left in these countries after he had conquered them; and from some Greek colonists who, under the kings that succeeded that emperor, subsequently joined these descendants of his victorious legions. Others affirm that the Copts of Egypt, the Chaldœans, and even the Armenians were their ancestors."[1] M. Ruffin says "the Afghans had their origin from the Albanians of Asia, who, in consequence of their numerous revolts, were transported from one extremity of Persia to the other, and driven into Khorassan; they were a very warlike people known under the name of Aghwân or Avghân and made themselves famous in the History of Persia.

In A. D. 1609 Neamat Allah, historiographer at the court of the Emperor Jahangir composed a history of the Afghans in the Persian language. In this work, which was compiled from native sources, the Afghans are proved to be of Jewish descent and their ancestry is traced to Afghāna, son of Ermia, son of Talut, Saul King of Israel. This account is supported by the universal tradition of the people as well as by their remarkable Jewish features and also by peculiar customs existing in some parts of the country, such as the "redemption of land," the "avenging of blood" by the next male descendant, and the marrying of a deceased brother's widow. This view of the Jewish origin of the people is strenuously supported by Elphinstone, Raverty and Bellew, while it is opposed by Professor Dorn and Dr. Trumpp.

[1] Ferrier's *History of the Afghans.*

It is impossible for any European to live long amongst the people without being much impressed by their Jewish character and features. Still the philological objection may be said to be insurmountable. There is no trace of a Hebrew origin in either the structure or vocabulary of the Pushto language. Professor Dorn carefully examined the language in 1829, and he wrote: "After careful search I could not succeed in discovering the least resemblance to Hebrew or Chaldaic."[1] The Rev. J. Loenthall (himself a Jew) after translating the New Testament into Pushto failed to find a single Hebrew root except in those theological words which have come through the Arabic language. Dr. Trumpp characteristically disposes of the question in the following words: "We hope that the time is passed for ever, when the Pushto was classified under the *Semetic* languages and that such assertions will, in future, only be looked upon as a curiosity."[2]

Whatever may be the origin of the Afghans themselves, their language belongs to the Indo-Germanic family. If they are the lost tribes of Israel it is evident that they have lost all traces of their language, which is not altogether improbable, when we remember how remarkable the dealings of God have been towards his ancient people. Whatever philologists may say, the fact remains that every Afghan, from the poorest tiller of the soil to the Amir who now occupies the throne, believes himself to be one of the children of Israel, and singular to say, they believe also that we English come from the same Israelitish stock. They never speak of themselves as Jews, for they despise the name, but always as children of Israel *(Bani Israel)*.

Mr. Masson says: "The introduction of the Mahomedan faith with the legends and traditions of that religion, has induced all the Afghans to pretend to a descent from the Jewish patriarchs and kings, a pedigree only due to their vanity, and which does not require to be too seriously examined."[3] This however is manifestly incorrect, for Jews are universally despised by Mahammadans and especially by the Afghan nation. Mr. Masson however admits that there is a possibility of the Khaibar tribes being descendants of Jews who accompanied the army of Walid the general of the Caliphs, and thinks that the Yusufzai tribes are akin to the Rajputs

[1] Introduction to Translation of Neamat Allah's History.

[2] Trumpp's *Grammar of the Pasto.*

[3] *Narrative of various Journeys in Beloochistan, Afghanistan and the Punjab.* London, 1842.

of India. The ancestry of this remarkable people must therefore still remain clouded in mystery. It is likely to furnish a subject for discussion amongst travellers and philologists for many years to come.

The national appellation of the Afghans is *Pakhtan*, or as it is pronounced in the western districts *Pashtan*, which means a "rudder," and it is said to have been conferred on one of their ancestors, Kais, by Mahammad, upon the conversion of the people to Islam. They are called in India *Rohillas*, *Roh* being the name given to the hilly country between Cabul and Peshawar.

The Afghans are a manly race of sociable and lively habits. All Europeans who have come in contact with them have been favorably impressed with the very striking contrast exhibited by our Trans-Indus subjects to the mild Hindu and the miserable Hindustani and Panjabi Mahammadan. They delight in athletic sports, wrestling, firing at marks, racing and shooting, and are as much excited by witnessing the combats of quails, cocks, dogs and rams, as ever our ancestors were at a bull fight in the days of good Queen Bess. Mr. Gleig, in his narrative of the operations of Sale's Brigade, gives a pleasing account of the way in which the Afghans appreciated the manly sports of their British conquerors, especially the skating:—

"There is a lake about five or six miles from Cabul, in the direction of Istalif, which though partially saline, or rather metallic, in its waters, is frozen over in all winters if the weather be commonly severe. In the winter of 1839-40 (*i. e.*, during the British occupation of Cabul) it was covered with a coat of ice more than ordinarily thick, on which the Afghans used to practice the art of sliding, far more skilfully, as well as gracefully, than their European visitors. Indeed it was the clumsy manner in which the Feringhees assayed that boyish sport which induced them to reiterate the conviction that heat and not cold, was the white man's element. Forthwith our young gentlemen set themselves to the fabrication of skates; the artificers soon shaped the wood according to the models given; out of old iron, smelted and hardened afterwards, the blades were formed: and in due time a party of skaters, equipped for the exercise, appeared on the lake. The Afghans stared in mute amazement while the officers were fastening on their skates, but when they rose, dashed across the ice's surface, wheeled, and turned and cut out all manner of figures upon the ice, there was an end at once to disbelief in regard to the place of their nativity. 'Now,' cry they 'we see that you are not like the infidel Hindus that follow you: you are men, born and bred like ourselves, where the seasons vary, and in their changes give vigor to both body and mind. We wish that you had come among us as friends and not as enemies, for you are fine fellows, one by one, though as a body we hate you.'"

The courage and undaunted boldness of the Afghans will bear comparison with that of any nation, and many are the instances of personal bravery which have been rewarded by distinguished marks of approbation by the English Government.

There lives in Yusufzai, a country squire, or Khan, who is now enjoying his well earned pension as a Subadar Major, who is the hero of many fights, and who courageously risked his life on more than one occasion in saving that of his commanding officer. This is by no means an isolated case; for almost every officer who has served with Pathan troops can bear testimony to the individual bravery of Afghan soldiers. Nor are they slow to appreciate this quality in an enemy. In the Umbeyla war of 1863 it is related that a gallant young English officer was deserted by his native sepoys, and for some time single-handed held his own in the midst of a crowd of Pathan warriors. When he fell covered with wounds the very men who had cut him down bore testimony to the indomitable "pluck" of the young Englishman who rather than run with his timid sepoys faced the foe. They raised one united shout in Pushto, "Bravo! there's a brave young fellow!"

Those who have given narratives of our great disasters in Cabul in 1839-40 bear willing testimony to the generous treatment our hostages received from some of the Barakzai chiefs. Clemency to an infidel foe is is not a principle of Mahammadanism, and the Afghans had not learnt the refinement of civilized warfare. We have read carefully the various accounts of the prison life of our hostages in Cabul and know well the story of that sad captivity. But still when we remember what Cabul had suffered from political intrigue, and, sad to relate, from European vice, we are disposed to take a lenient view of the many hardships our prisoners suffered, and to record, to the credit of our Afghan foes, the various little kindnesses and attentions they were able to show to our fellow-countrymen who were entirely at the mercy of men who felt they had wrongs to avenge.

The following is a pleasing little episode in the Afghan war recorded by the historian Kaye :—"Lady Macnaughten and Lady Sale were sick. When Akbar Khan was made aware of the latter fact, he took compassion on the English ladies. He was still weak and suffering from the effects of his wound; but he gave up the palanquin, or litter in which he had been carried, for their use; and rode

on horseback to the end of the march."[1] We repeat, the Afghans had good cause to believe themselves ill-used by the foreign invaders and yet Captain Johnson, one of the captives, could write, "all without exception, that I come across, are civil and courteous and seem really to sympathize with our misfortunes."[2]

The war in Afghanistan was an unrighteous war, and not one benefit, either political or military, did it confer upon our Government or upon Cabul. On the contrary it cost us the friendship of a people whose manly qualities are not unequal to our own, and who might under generous Christian influence soon become our strongest and bravest allies.

The hospitality of the Afghans is proverbial. Every village chief and person of consequence keeps a guest house supplied with charpoys, quilts and pillows. Every wayfaring traveller can claim the rights of hospitality which includes protection for the night and the usual meals. The laws of hospitality merely extend to the village boundary and within those limits they are seldom or never violated; but beyond, the unprotected way-farer may be plundered and even murdered by the very people who but a few minutes before gave him the salutations of peace.

The common salutations of the Afghans are peculiar, and exhibit very strikingly the hospitable and sociable character of the people. When a superior meets a man of inferior rank to himself he will, as he passes, say "may you never be tired," which ought to call forth the rejoinder of "may you never grow poor." As soon as a stranger arrives at a village guest-house it is his duty to give the usual Mahmmadan salam, "the peace of God be with you," which will at once gain the hearty response of every villager seated there, repeated several times over,— "may you ever come, may you ever come." And when he again proceeds on his journey the usual salam will be accompanied with a hearty prayer, "to the protection of God we commit you."

The Afghans are a religious people. Religious but not pious. "*Khuda parast*," but not "*Khuda tars*."[3] Their bigotry and fanaticism are very much on the surface. Depth of religious feeling is not common. The village chief is always ready and willing to entrust his soul's interests to his

[1] Kaye's *Afghan War*, vol. II., p.498 (London, 1851.)
[2] *Ibid.*—Vide Note.
[3] God-worshipers but not God-fearers.

Mulla or priest, and if he is pretty regular in his devotions and in the payment of the tithe, he is not troubled with any questions as to the reality of his faith.

When he is ill, the Mulla will be in attendance to repeat chapters and chapters of the "blessed Koran," not one word of which the ignorant chieftain will understand; and if he should die, the same generous hearted ecclesiastic will see that sufficient money is expended to ensure a safe passage through the portals of bliss.

In most of the village mosques students are supported by the contributions of the people, who are instructed in the Koran, the traditions and the commentaries. In mosques of the better class, Arabic grammar and logic are taught. It is quite a mistake to suppose that the Afghans are an uneducated class of people. Every mosque is a school, and the proportion of people who can read in village populations would contrast favorably with rural populations in England at the beginning of the present century. It is this which interferes with the educational efforts of Government in British Afghanistan. The people prefer the schools of the mosque to those purely secular institutions of Government. An Afghan has positively no idea of education apart from religion, and he does not believe the thing possible. Consequently the thing attained to is educated ignorance.

Nor are the women entirely neglected. In many village mosques there are classes for girls, which are usually taught by aged Mullas of respectability. The books read by girls are portions of the Koran and the Law of Islam rendered into Pushto verse.

The Afghans are revengeful and jealous—almost every chief of consequence has his real or imaginary injuries to revenge. The increase of murder amongst the Afghans of our trans-Indus territory has caused the local Government considerable anxiety, and, notwithstanding the vigorous measures which have been taken to suppress the crime, it is still on the increase. The causes of murder are proverbially said to be three-fold,—*zan*, *zar*, *zamin*; women, gold, and land. The first of the three is a fruitful source of crime. Both according to Mahammadan law, and also in accordance with the custom of the Pathans, the adultery of a woman is punishable with death. It is therefore not surprising that the people prefer the law of their religion and their custom to the more lenient and circuitous methods of English courts. If, therefore, a murder is committed merely in revenge for an

insult to the family, the whole village, from the Maulvi of the mosque to the poorest laborer in the field, regard it as a judicial act, and will do everything they can to screen the offender. How far they succeed is but too well known. The avenging of blood is another Pathan institution, and a murder committed for this purpose is never regarded as a crime by the most saintly Pathan. It was for this so called "innocent" offence that Sher Ali, the assassin of the lamented Lord Mayo, had been transported. He had killed some poor men as an "avenger of blood," and he considered himself an ill-used individual in having suffered for merely obeying one of his national laws.

We remember hearing some years ago of the murder of a Pathan villager in Boneyr beyond our frontier. The murderer was seized and tried by the "white beards" (the elders of the village) and was made over to the next of kin for summary vengeance. But the murdered man had no male relatives and the next of kin was a young girl. The criminal was brought forth, and the girl was given a dagger, which she plunged into the heart of her father's assassin. *Qisas* or the law of retaliation is a recognized institution of the Pakhtunwali (or customs of the Afghans,) and it will take many years of patient rule on the part of the Indian Government to eradicate it from the midst of our Afghan subjects.

The passion of love, in its higher form, is much better understood by the Afghans than by any other oriental nations. In village populations the women and girls are not secluded, as they are in populous towns, and consequently stories of true love, such as are familiar to western minds, are not of unfrequent occurrence in an Afghan village. In the village of K—— , the favorite daughter of a most learned divine fell in love with a young student. The attachment was disapproved of by the father, but the two lovers swore an eternal troth. After some years the young man married another, but the Afghan maid, now a middle aged woman, never forgot her vows ! In the village of M——B—— a young maiden formed an attachment against the wish of her parents. She was cruelly betrothed to another and compelled to marry him. On the evening of the nuptial day she was missing, and soon afterwards her body was seen floating on the Cabul river. She had tied her hands together with her long black tresses and had deliberately destroyed herself, rather than be wedded to other than the husband of her choice. It is this which has

tended to raise the tone of Afghan poetry, and it has often been remarked by those who have had an opportunity of judging, that the poetry of the Afghans does not contain the glaring nonsense nor the flippant lewdness of the Persian and Hindustani authors. Professor Dorn did not hesitate to say that some of the Pushto poetry would stand the severest test of European criticism.

The pride of the Afghans is a marked feature of their national character. Dr. Bellew says: "They eternally boast of their descent, their prowess in arms, and their independence, and cap all by 'am I not a Pukhtun?' They despise all other races; and even amongst themselves, each man considers himself equal to, if not better than, his neighbour. Hence most of the bickerings and jealousies so rife in every family throughout the tribe."[1]

To "speak of a man as you find him" may be said to be an Englishman's privilege, and every traveller has fully availed himself of the liberty of tongue and pen in describing the national characteristics of the Afghans. When we remember under what very diverse circumstances the descriptions have been given, we are not surprised to find that the native of Afghanistan has been very differently painted. Mr. Elphinstone, whose intercourse with the people had been such as to call forth their best qualities, could speak of them "as virtuous when compared with the inhabitants of India." "Joseph Wolff, Missionary," who was in Cabul in 1832, found them willing to bear with his eccentricities, and ready to listen to his sermons. Masson, Moorcroft, Wood and others were all favorably impressed with their national qualities of sociability, hospitality, and kindness. It was only after the unfortunate occupation of the country in 1838 that the English estimation of the Afghan character became lowered. Their perfidy, treachery, and faithlessness, are painfully recorded in the narratives of the war. But there were not a few instances of great faithfulness exhibited in the remarkable constancy of Afghan servants and others serving under British officers at that time. We need only refer to what Edwardes and Nicholson did in after days with Afghan levies to prove that an Afghan can be true and faithful when led by men of spirit and determination.

There are elements of true greatness in the Afghan national character, and it is impossible for any one to live amongst them without observing this.

[1] A *General Report on the Yusufzais*, by Dr, H. W. Bellew.

"We are ignorant and uncivilized," said Amir Sher Ali Khan to the writer of the present article, "we are ignorant and uncivilized, but you English were just as bad as we are, three hundred years ago." His Highness would have been nearer the mark had he added on another century or two to his calculation. But who can doubt that the nation which could produce a Mahmud of Ghazni and a Dost Mahomed amongst rulers, and an Abdur Rahman and a Khushal Khan amongst its poets, will, at no distant time, take its place amongst the kingdoms of the earth? Even within the last four years (that is, since the reception of the present Amir at Amballa) very great and very rapid have been the changes effected. A printing press has been established in the Bala Hissar; postage stamps and stamps for petitions have been introduced; English furniture is now to be seen in most of the leading houses in Cabul; wheeled conveyances now roll along the streets, and English boots have taken the place of shoes and sandals. Great efforts are being made to improve the administration of the country, and the only fear is whether the Amir is not committing the not uncommon error of putting new wine into old bottles in trying to force European civilization upon his people before he has given them an education to fit them for such progressive stages.

But whilst there are many intelligent men in Afghanistan who have made themselves cognizant of European civilization and are acquainted with the history of nations, the great bulk of the people are still in almost hopeless ignorance. They still believe that the earth is the centre of creation and does not move; that the Sultan of Turkey is the greatest monarch in the world;[1] that it is to please this potentate that we exert ourselves to repress Russian progress and influence; that the English are a mere handful of people who, finding their native place "London" too small for them, have been obliged to come to India; that the English, whose chief delight is pig's flesh and wine, bury their dead erect, bayonet in hand, to keep away the devil; that the Christians never say prayers but on Sunday; that they worship three Gods, the Father, the Son and the Virgin Mary! These and many other equally absurd notions are current in rural populations, and, if some one of their

[1] Vambery says the Khans of the Khanates Bokhara, Khiva and Khokand, still (*i.e.*, in 1863) receive honorary distinctions from the Sultan of Turkey, and that Firmans of investiture are received.

number should have been fortunate enough to travel abroad and acquaint himself with civilized life, upon his return to his village he is voted a liar too bad even for Afghan society, if he venture to assert that the Faringhees send letters by means of wires or travel with the speed of the wind in the railway. Englishmen are said to possess but little *ilm* (learning), but to be well versed in *hikmat* (skill); their armies are not supposed to be powerful, but they are said to conquer countries by *chal* (deceit).[1]

Political missions,—Amballa conferences,—Peshawar fares, are all in vain. The great bulk of the Afghan population is as ignorant of the real state of the world, and of things in general, as the man in the moon, although an enlightened English Government spends lakhs of rupees in order to keep the Amir on his throne. It is more than seventy years since England first directed her attention to Cabul. Thirty-five years since she effected a conquest of the country, and yet what has England done for its moral, intellectual or religious benefit?

Seventy, fifty and even forty years ago, Cabul was open to the traveller, the trader, and the missionary; and Masson, Moorcraft, and Wolff, with many others, have testified to the kind and hospitable attention they received. Now, the country is practically closed, and the policy of Government appears to be to keep it as a sort of political buffer to act between the progressive locomotion of Russian and English central Asian conquests.

After reading every work on the subject of Afghanistan of which we could possibly avail ourselves, we have been most painfully impressed with the utter selfishness of our policy towards that country from first to last. In 1808 we sent Mr. Elphinstone and a mission of "great magnificence," to Afghanistan, but it was to counteract French influence. In 1836 Alexander Burnes undertook the charge of a "commercial" mission, but its real object was to out-wit the diplomacy of our Muscovite rivals. In 1838 the army of occupation crossed the Indus, to "secure rest and peace" to a disturbed country and "to restore to Cabul its rightful ruler," but it was indeed and in truth to establish a barrier to the advance of Persian and Russian legions. Not once does the real good, the social or religious

[1] We are of course speaking of rural populations which form the great bulk of the inhabitants; men who have never even seen an Englishman.

advancement of the Afghans or their country appear to have entered into the minds of these wordly-wise diplomatists. They never honored God, and God, true to his word, has never honored them. The magnificence of an Elphinstone, the diplomatic skill of a Burnes, the force of arms of a Keene, the masterly inactivity of a John Lawrence, have each and all been tried, and yet the Russians have settled themselves in Bokhara, and have subdued Khiva, whilst Cabul is closed against Englishmen, and the Khyber Pass is as difficult of access as it was in the days of General Pollock. We have lost much (not even to speak of the lakhs of rupees); we have gained nothing. Were Amir Sher Ali to die to-morrow, the family feuds which must necessarily follow will again throw the whole country into a bloody war.

History repeats itself, and our policy with reference to Afghanistan is but a repetition of that which was in existence in 1836.

In 1836, Dost Mahomed was assured that it was not the practice of the British Government to interfere with the affairs of independent states; but two years afterwards a British army had marched to this capital! In 1873 Sher Ali Khan is equally assured of our disinterested anxiety for the welfare of Afghanistan, but when we remember that his life hangs on a thread, it is not difficult to foresee a possible and even probable repetition of our former policy. But as some of our readers may not be acquainted with the existing state of things in Cabul, it will be proper for us briefly to explain it.

The late Dost Mahomad Khan had fourteen wives and about twenty-two sons. But as is usual with oriental monarchs, he had his favorite wife, and although it is not the first instance of the kind the world has known, it must be recorded that the Amir was absolutely under petticoat government.[1] The second wife was his favorite, and to please her he ruled that her children should succeed him on the throne. Afzal Khan and Azim Khan by a Bungish lady were the eldest sons, but their claims were set aside and Akbar Khan, Hyder Khan, and Sher Ali (the present Amir) became successively heirs to their father's throne. Akbar and Hyder died before their father and consequently upon his death in 1863 Sher Ali claimed the kingdom.

[1] "The mother of Akbar Khan is his favorite, and takes the freedom to give him her opinion on important occasions. She is descended from a very high family, but is very jealous of the other wives of the Amir."—Mohan Lal's *Life of Dost Mahomed*, London, 1846.

It is somewhat remarkable that whilst Afzul Khan and his brother Azim were known to be the firm friends of the English, the present Amir was favorable to a Russian alliance.

Quanti casus humani rotunt!

Sher Ali is our trusted ally whilst the sons of Afzul and Azim are refugees in a Russian cantonment. Sher Ali Khan has four sons, Ibrahim Khan, Yakub Khan, Ayub Khan and Abdulla Khan; the latter being the youth whom the Amir brought with him to India.

Ibrahim is a man of no capacity for governing a kingdom, and makes no pretensions to be recognized as heir to his father's throne. But Yakub Khan, a young man about 27 years of age, is of rare parts, and in every way fitted to rule Afghanistan in case of his father's death. It was mainly owing to this young Sardar's popularity and bravery that Sher Ali regained his throne; and until very recently the Amir spoke of him in the highest terms, and proclaimed him his heir.

But now, other counsels prevail. Sher Ali Khan like his worthy sire is exceedingly susceptible of female influence. The mother of Sardar Abdulla Khan exercises supreme influence over the Amir's mind, and she has succeeded in persuading him to nominate her son Abdulla as heir to the throne of the Barakzais. That Abdulla Khan will ever be permitted by his able brother Yakub to take possession of his father's throne, no one acquainted with the state of Cabul would venture to opine. As soon as Sher Ali shuffles off his mortal coil, Yakub will, to a moral certainty, seize the throne. And yet hitherto the British Government has allowed the Amir to ignore the claims of this talented son, in preference for a stupid lad of thirteen; an act which has estranged the sympathies of Yakub Khan and has made him look in the direction of St. Petersburg for sympathies and support at no distant period. Why the Indian Government should allow the Amir to indulge in his suicidal line of action even for an hour, is an enigma utterly inexplicable to those acquainted with the feelings of the Afghan nation on the subject. A few weeks ago the Amir's state of health was such as to cause anxiety. In a moment the grand structure of Central Asian policy inaugurated at Amballa amidst the boon of cannon and with Viceregal state, will crumble to the dust. Yakub Khan will be ruler of Cabul but he will have no cause to thank British allies for his good

fortune. No choice will be left but the "masterly inactivity," which could fold its arms and witness civil war and fratricide unmoved, or else the renewal of the very same policy which in 1838 brought shame and dishonor upon the British name. Surely if it be worth our while to subsidize the Amir of Cabul to the extent of several lakhs of rupees, and frequent supplies of arms and ammunition, it cannot be of little consequence to us how Cabul is ruled for the present, and by whom it will be governed in the future.

There is something un-English and un-Christian in the political expediency,—neutral zone,—or "buffer" policy which appears to satisfy Government. Cabul and its adjacent countries are the only places in the whole habitable globe where the Englishman cannot place his foot. This is un-English. Cabul and its adjacent countries are the only places in the universe where the missionary cannot go on his errand of mercy. This is un-Christian. Cabul was positively more open to English traders or even Christian missionaries in 1833, than it is in 1873, although these forty years have witnessed one constant and persevering effort to establish something worthy of the name of Central Asian policy.

The occupation of Cabul would doubtless be an acceptable proposition to our brave soldiers anxious to brighten their swords in the midst of actual conflict, and to our talented civilians whose diplomatic skill, now pent up within the musty walls of Indian Government offices, would find ample scope amidst the intrigues and jealousies of the Afghan dynasties. But we do not advocate it. Certainly not until Providence compels us to press forward. But we do advocate a much better understanding between our own Government and that of Cabul than at present appears to exist. Yakub Khan should be sent for, and received at Simla as the recognized heir to the throne. Cabul should be opened to the British traveller, trader, and missionary, and thus placed in the position of a civilized and enlightened nation. We shall be of course met with the reply that the thing is impossible. But why is it possible for a Seistan commission to travel through Kandahar and not through Cabul? Why is it possible for an European traveller[1] to walk about the streets of Herat and not proceed to the city of Cabul? The answer is simple; merely the jealousy of the ruler of Cabul

[1] Captain H. Marsh, 18 B. C.

The very man who receives subsidies from the English, is both jealous and ashamed of his "infidel" supporters.

It is quite impossible for this state of things to exist much longer. If England will not raise Cabul to its position amongst nations, Russia can do the work. "The drama of a collision of the two great colossi in Central Asia, which political dreamers imagined years ago, continues still far from actual performance. *The question moves, it is true, slowly but still always in a forward direction.*"[1]

Believing, as we do, that the religion of the false prophet is doomed to a speedy and final overthrow, we find it impossible to view the approach of Russia with feelings of anxiety, much less of jealousy.

It was on the 17th of June 1842 that Arthur Conolly "full of faith in the merits of his Redeemer" died a martyr's death in the midst of a Mahammadan city. "From our prison in Bokhara citadel" he wrote only three months before his death,—"England and Russia may then agree about immutable frontiers for Persia, Afghanistan, etc., in the spirit which becomes two of the first European nations in the year 1842 of Jesus Christ, the God incarnate of all peace and wisdom. May this pure and peaceable religion be soon extended all over the world."

To this devout wish, written as it was by one who had seen something of the real spirit of Islam, we say "Amen and Amen." And it is gratifying to know that the leading journal of the English press is now advocating a spirit of reconciliation and good understanding in place of that of obstruction and jealousy. The world is large enough for both England and Russia, and we hail with joy and devout thankfulness the earnest of a more harmonious policy with regard to Central Asia in the auspicious alliance between the pride and joy of the Emperor of all the Russias and England's sailor prince. The death knell of Mahammadan ignorance, bigotry and obstructiveness has been rung. Before many years have past, Cabul must be open to Christian civilization. May England bear an honorable part in the consummation of so desirable an end! It is impossible for any devout mind to study the history of Central Asia, including as it does so many remarkable indications of the most direct interposition of God's Providence, without being deeply impressed that God's Word is true. "He disap-

[1] Vambery's *Travels in Central Asia.*

pointeth the devices of the crafty so that their hands cannot perform their enterprise;" but "when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

T. P. H.

Art. VI.—BUDDHIST PRAYERS.

By the Rev. F. Mason, D. D., Missionary to Bhamo.

In the Burmese monasteries, one of the first works put into the hands of the boys, after the spelling book, is the *Namahkàyya*, which may be rendered: "The worship that ought to be made." It holds the same place in Buddhism that the Assembly's Catechism does in Scotch Presbyterianism, or the Church of England's Catechism in English Episcopacy, and is committed to memory by the whole Buddhist male population, both in Pali and Burmese, so that its principles are made to assimilate more thoroughly with the Burmese mind than are the principles of Presbyterianism and Episcopacy in the minds of the Scotch and English.

The form of the book, however, is nearer to that of a litany than that of a catechism, and it is remarkable as not containing a word on idolatry. It teaches man-worship, not idol-worship. The original consists of twenty-six Pali verses of four lines with eight syllables in each line, and is so composed that one verse consists usually of one sentence with a single verb at the close, all the other words being either nouns, adjectives or participles in the accusative case.

The language is quite musical to the ear and easily committed to memory. Take for example the two first lines:

Thugatan, thugatan, thetan,
Kuthalan, kuthalan, jatan.

The Burmese version is a paraphrase, and the Buddha, who is never mentioned by his family name, Gaudama, is described as possessing every conceivable good quality with almighty power, infinite wisdom, and unbounded compassion; and as laboring and suffering, not for his own salvation alone, but also that others might be saved. He is not exhibited as a sin offering, but as a guide and teacher, who opened the way and imparted instruction by which in-

telligent beings acquire knowledge to save themselves. The great merit of the Buddha is, that he has acquired a knowledge of the way of salvation and communicated that knowledge to others; that he has saved himself, and those who follow out his instructions and imitate his example, may save themselves in like manner. This book states that the Buddha was beautiful to the eyes and melodious to the ears, filled with incomparable grace and possessed of the ten powers. He endured, and brought the fruits of sanctification to intelligent beings, and, in the transmigrations of existence, he suffered bodily and mental sufferings to be a blessing to men and *devas*. In many different states of existence he gave away his wife and children to those who begged for them, and stretched forth his body and his members to suffer at the will of others. By means of the boat of the eight ways, he crossed the lake rolling with the lofty waves of darkness, rage, and covetousness; and without accident reached the other bank. He was the wise ship-captain who seized the helm of patient endurance, and by using the eight oars of the ways, he saved all on board from perishing in the ocean. He is the port of safety, the island of refuge, when the other bank is not in sight. By means of the rays of the sun of the law, he made the water-lilies of intelligent beings to open their petals. Filled with glory he overcame Mara at the Peepul tree. His wisdom was boundless as the expanse of heaven, and his endurance as immovable as the earth.

The Buddhists pray, but they do not pray to a personal deity, to the Buddha, or any other individual. Their prayers merely express wishes that the things desired may happen to them, and if they do, they come in the way of law, and are looked upon as effects from causes; they are asked as consequences of performing meritorious deeds. Every offering is accompanied by a prayer of this kind. The Christian prays to the God of nature, the Buddhist to nature direct; the Christian to the intelligent head who guides the machine, the Buddhist to the machine which guides itself.

Matthew Arnold says: "God is simply *the stream or tendency by which all things fulfil the law of their being;*" this is precisely the Buddhist god, for it expresses exactly their idea of law, and law is really the god to which they pray.

When the pupil has expressed his devotion to the Buddha in the verses of the *Namahkàyya*, as noted above, he offers

the prayer given below for present and future blessings, in consideration of the devotion he has shown, so that praying and doing always go together with the Buddhist, and the doing precedes the praying. This first prayer, which every boy who goes to the monasteries has to commit to memory, contains nearly all the things the Burman ever asks for:

"On account of the merit of worshipping the aforesaid excellent god; *in the future state*, may I possess choice wisdom, contentment free from anxiety, be clever in management, have upright religious principles, have unceasing diligence, be happy, have the habit of distributing, be patient, have a mind unmoved, laboring for the good of myself and others, have long life, have no sickness, possess glory, have a handsome person, have many followers, have much strength, and be famous.

"*In the present state*, may I be perfect in complacency towards religious objects, have pleasure in distributing property, have a good character, be long-suffering in mercy for others, be free from covetousness, be ashamed of bad deeds, have good relations, have much pleasure in good works, be diligent in the performance of duties, have little anger, have a very upright mind, possess power, have incomparable glory, be worthy of praise, speak loving words, be grateful for the favors of holy men, and love holy men."

Christians ask for blessings through the merits of Christ, and Buddhists in a similar manner ask for blessings through the merits of the Buddha, but there is this difference,—Christians look to the sacrifice of Christ, while Buddhists have regard to the doings of the Buddha. This is fully illustrated in a little school book on Buddha's overcoming his enemies, of which the following extract is a specimen:

"By the law of offerings he overcame Mara with one thousand armed-hands riding on the fearful elephant *Girimegalà*.

"On account of having thus overcome Mara, may I obtain an excellent overcoming blessing!

"By the water of love he extinguished the fires, like lightnings and thunderbolts, of the fierce elephant *Nàlàgiri*.

"On account of having thus overcome the elephant *Nàlàgiri*, may I obtain an excellent overcoming blessing!"

Exceptionally Gaudama and his saints, who have passed into *Nigban*, are referred to as if still existing and able to aid the suppliant; and although not addressed directly, the desire is expressed that they may afford assistance. Thus one elementary work,[1] after referring to Gaudama and his principal personal attendants, closes thus:

"Let these great and excellent men protect and help me all the time I am on earth!"

[1] *Ratana-shwe-khyaing.*

Art. VII.—THE RAM SNEH RELIGION.

By the Rev. W. Shoolbred, Beawr.

I. Its Origin.

To trace the rise of a religious system, or even a sect, will always have a living interest for the student of human nature. Such researches not only open up many strange chapters in the history of superstition, but throw strong side-lights on the struggles of the human mind to rise to higher and purer forms of faith. In addition to this general interest, researches into the religion of the Rām Snehs have a special attraction. Not only because it has struck deep its roots in the soil of Rajputana and won to its ranks a fair proportion of the wealthier classes of the land, but because from among the ranks of its priesthood more than one have embraced, or are about to embrace, the Christian faith.

So far as the writer is aware, there is at present no source of information respecting this sect, except their own literature, available to the student of the various developments of Hinduism. In the late H. H. Wilson's in many respects admirable volume on the religious sects of the Hindus, no mention of the Rām Sneh sect is found. A whole group of sects,—the Rāmānandis, the Kabir Panthis, the Dādu Panthis, etc.—sprung from the Rāmanujas receives fair, if not exhaustive notice; but of the Rām Snehs, a later, although not less noteworthy, member of the same group, we find not a trace. To fill this gap in the history of the Vaishnāvā religion by sketching one of its latest and not least interesting developments, is, therefore, one main motive in publishing these results of our researches. But we have this additional inducement, that, as the lay members of the sect are chiefly gleaned from among the well-to-do Marwari baniyās who, as the Jews of India, are to be found pushing their fortunes in all the great commercial centres of the Empire, missionary brethren brought into contact with them there, may know something of the religion which they now hold, and thus possess a key to unlock their hearts and find an entrance for a better and purer faith. Should these objects be to any extent attained, we shall consider the labor of these researches well repaid.

The literary sources from which a knowledge of the Rām Sneh religion can be gleaned are chiefly two. These are portions of their sacred books read by the Sadhs or priests in their *mandalis*, or assemblies of the faithful. The title of the one is Jatārath Bodh and of the other Brahm Samādhilin Jog, and they are the productions of the same author, one Jaganath of the baniya caste, who became a disciple of Rām Charan, the founder of the sect. Both books, like almost all the other literature, religious and otherwise of Rajputana, are written in four different *chands*, or kinds of verse; and the language is a mixed dialect of Marwari. While both relate to the origin of the Rām Sneh religion, they regard and treat it from different points of view. The Jatārath Bodh treats of the ecclesiastical development of the sect; while the Brahm Samādhilin Jog gives, in great measure, the personal history of its founder and the causes which led him to secede and assume the rôle of a sectarist. Gleaning from the pages of both, we shall endeavor to present in a readable form all that is most deserving of notice.

As was to be expected, both works introduce their hero with a great flourish of trumpets. Divine honors are ascribed to him as an incarnation of eternal Deity; and the Jatārath Bodh fills many a page in heralding his advent. The characteristics of the four *jugs* are sung: then with a trenchant, but no less faithful pencil, the universal degeneracy of all the religions existing in India is sketched. From Jogi to Jain and Jawan (Musalman), all are written down faithless to their faiths. Then follows a no less thorough exposure of the besetting and prevailing sins of the four *varan* (castes), in which with laudable impartiality the quondam baniyā lashes the fraud, falsity and shamelessness of his own caste, no less severely than the Brahman's slothful self-indulgence, and the Kshatriyas sensuality and high-handed oppression. In the midst of this universal degeneracy, the curtain lifts, and the hero who is to bring back the golden age appears upon the scene.

Rām Charan was born in the Hindui Sambat 1776 (A. D. 1719) in the small village of Soro, in the District of Ajmere. This great event befell on a Saturday, but the month and date are not given. His father's name was Dhanraj of the baniya caste and when we have said this, we have said all that is known of his life until he reached the age of thirty-one years. Only this much light does the Jatārath Bodh throw

upon that long period; that he lived happily as a *grihast* (householder), in this world, but not of it.

> " Jyun ka*n*wala jal me*n* base,
> Jal se Sada n'baudh."
> " As dwells the lotus in the water,
> Floating ever free."

Having reached that mature age, he was one day sleeping in the shop of a baniya of Soro, when a man (*atma*) who was present began attentively to study the lines in his foot; pointing to that called *Urdhrekhā*, which surrounds the ball of the big toe and is supposed by Hindus to have a special influence on the life and destiny, he asked, " Who is this, and why is he a layman ?" Adding " he ought to be a *bairāgi* and by invoking the deity cross the *bhaosāgar*," Rām Charan was sufficiently awake to hear these words; and the effect upon him is described as having been instantaneous and electrical. The deity awoke within him; and at that very moment wisdom dawned within his breast, and in his awakening wisdom he breathed this prayer: " *Chintā har harjē sun līnī*,"—" Hear me, oh God ! Conqueror of care." The effect of this event upon Rām Charan's superstitious and excitable temperament seems to have been deep and abiding. Deeply brooding on the words which called him to a higher destiny, they began to shape his dreams; and shortly after, a parable (*drishtant*) seen in a vision of the night gave to his longings definite shape and new impetus. He dreamt that he was bathing near the river's bank,—probably the Banas, which is the only river of considerable volume near his home,—when his feet slipped and he was carried away by the rush of the river. All seemed lost: when an old Sādhu standing in the stream stretched forth a saving hand and drew the drowning man to himself. The Sādhu's countenance was grave, but pleasant to look upon, and, as soon as he had borne Rām Charan to the river's brink, he began to repeat over him the usual Rāmānandi invocation, " Rām ! Rām ! " Thereupon, restored to consciousness, the dreamer's fears all fled and grateful joy filled his heart. When he awoke from his dream, Rām Charan began to reflect that the whole world is an illusion unworthy a man's regard; and, thus reflecting, he became inspired with the thought of leaving everything, and, as a bairāgi, devoting himself to the service of Rām. Leaving his home, friends, caste, everything, he went forth on his quest quickly and without loss of time. " As the lotus rises above the water, so he rose

superior to the world." "And as the young *Koel* hatched in the crow's nest hearing recognizes its mother's note, and leaves the crow's for its own kin, for there is no communion between *Koels* and crows; so Rām Charan left the world and its pleasures and took upon him the austerities of bairāg, left all home and social joys, and betook himself to the jungle, that he might win salvation for himself and many more." He went in quest of one like the Sadhu of his dream. Seeking diligently everywhere he found him at last in the person of Kripā Rām, son of Sant Dās, who, with a knot of disciples, had established himself at the village of Dāntrā in Oodeypore. This Sàdh, great in deeds of virtue, who had attained to the rank of a Mahant, and whose fame was spread far and wide, he found seated on the guru's *gadi*,[1] as his biographer, who seems fond of similes drawn from the sacred flower, phrases it "like a lotus living apart." The inward voice at once spoke out in recognition; "Oh Rām Charan! this is he whose form you saw in your dream," and falling at his feet he worshipped him saying, "Oh Lord! to-day good fortune has dawned upon me. Oh Guru Dev! make me your disciple. I will take upon me the practice of bairāg, initiate me into its secrets." To this the Guru replied in a sweet pleasure-giving voice: "Oh Brother! bairāg is a hard lot, whose praises great Sādhs sing, which is obtained by those only who have great good fortunes, and to be assumed by those only who are pure in heart and void of covetousness. Be assured, Oh Brother! that it is, indeed, a hard life to lead." Thereupon Ram Charan undauntedly replied: "Oh Guru! I accept your words, as becomes a meek disciple. Seeing such a Guru my heart cleaves to him and presenting body and soul as a sacrifice I take shelter beneath his shadow." So it happened, that in the year 1808 (A. D. 1751) in the month Bhādra, the baniyā of Soro as a *dās* (novice) assumed the life of a bairagi and with it the distinctive name of Rām Charan.

Here we must pause in our reformer's personal narrative to notice his ecclesiastical pedigree. This is given in great detail in the Jatārath Bodh: and Kripā Rām of Dāntrā is shown to be the thirty-second in succession from Rāmanuja, the famous founder of the sect of the Rāmanujās, and the ninth in descent from Rāmānand his no less famous disciple and founder of the Rāmānandis or Rāmāwats. Between

[1] Throne.

this pedigree and that given by H. H. Wilson in his "Religious sects of the Hindus," there is a very wide discrepancy; since, according to the latter, Rāmānand was the fifth in descent from Rāmanuja, instead of the twenty-third, as he is set down by the former. As, however, H. H. Wilson himself throws great doubt on the correctness of the descent which he gives, this discrepancy need not hinder us from accepting that of the Jatarath Bodh, should it otherwise approve itself to be credible. If we accept the result of Col. Mackenzie's researches as correct, which makes Rāmanuja to have been born A. D. 1008, we have, between his birth and Kripā Rām's assuming the office of Mahant at Dantra, a period of more than seven hundred years. This divided by thirty-two, the given number of his successors, gives a period of twenty-two years as the average time during which each sat on the guru's *gadi*, a period quite long enough, when we remember that they must almost all of necessity, like the popes, have been well advanced in life, before they could attain to that supreme position in their priesthood. According to this average, Rāmānand must have lived not earlier than the beginning of the sixteenth century, a date much more in harmony with other historical facts about him and his disciples.

When we compare individual names in the Jatarath Bodh with those of H. H. Wilson's curtailed list, we find all the names of the latter in the former, in which, however, they occur at wide intervals. Thus he gives Devanand as the immediate successor of Ramanuj; whilst in the Jatarath Bodh he appears as the sixteenth. Harinand who is third in the former is twenty-first in the latter; and Rāghavānand the fourth in the former, is twenty-second in the latter; while in both he is the immediate predecessor of Rāmānand.

But to resume Ram Charan's personal narrative. After he became Kripa Ram's disciple, he practised all the usual austerities of his order—nay, became distinguished for his asceticism. "Money and lust were hateful to him; and like a strong lion" he roamed through southern Rajputana and Malwa. Dressed solely in the *gudar*—a blanket formed of cast off rags,—he was known far and wide as *Gudarji*. All spoke his praises; and men and women," says his biographer, "worshipping at his feet, laid their offering of various kinds and values." These he would not accept for himself, but sent them to his Mahant at Dāntrā. For this the guru took him to task as likely to involve him in a

charge of covetousness; and enjoined him in the future to dispenso in charity whatever he received, beyond what was necessary to supply his own immediate wants. This, deeply stung apparently with his guru's admonition, he promised faithfully to do; and turning his back for ever upon the world and all that belong to it, he appears in the new part of a thorough going ascetic and reformer.

In this early part of his history, while we can detect the heightened coloring and exaggerated touches due to the partial pencil of an admiring disciple, still everything bears the stamp of general truthfulness and verisimilitude. One can understand how the latent ambition which found no adequate sphere for itself in the small village of Soro, and the high-wrought religious temperament, which recoiled with disgust from the petty huckstering and sordid frauds of the baniya's shop, should have been suddenly aroused by the chance word of a superstitious neighbour, and stirred to immediate action by the resulting dream. His renouncing of the world and quest of the Sādh who was to save him from the swift-flowing river of the world's lusts and passions, follow as a natural sequence; and there is a lifelike reality about the last touch, which gave intensity to his asceticism and led ultimately to his becoming a reformer and founder of a sect. We can see the baniya of Soro shining through the *gudar* of the religious mendicant in the care for the temporal interests of his order, which led him, while refusing to accept for private use the good things laid at his feet, to send them on for behoof of his religious superior. For the period of seven years he wore the *gudar* and passed through the usual novitiate. Then he desired to assume the full *bairāg* or *nirvrati*, and for this purpose returned to the Mahant at Dantra.

It so happened that about the period of his return, a great *mela* or sacred festival was about to be held at Galta in the Jeypore territory, at which thousands of Sādhs from all quarters were to assemble. Many of these took their way through Dantra and all the Sādhs of his faith or sect gathered round Kripa Rām and accompanied him to the *mela*. On the way they passed through a town in which a hospitable member of their community invited them to an entertainment; and, as is still usual on such occasions, a scene of self-seeking and gluttony ensued. Every Sādh tried to draw to himself the largest share of the good things; and so far was this carried, that it issued in unseemly strife.

This to Rām Charan was a new experience, and, almost fanatical ascetic as he was, a very painful and disgusting one. "What sort of religion and wisdom is this?" he asked himself, and in fear and consternation he appealed to his guru, who, although not mingling in the greedy strife, seems to have done nothing to check it. "Is this the way to win life?" he asks with indignant scorn. "Or is there any other, Oh Divine Teacher? if so point it out." Kripa Rām, whose zeal had been tempered with long experience of the sort of material he had to deal with in the priesthood of his order, temporized and explained that these ill-conducted Sādhs were but *parvartis* (novices) who had not yet broken with the world, not full-fledged *nirvartis* "who are as the face of Ram." Dissatisfied with this *laissez faire* advice, Ram Charan made a last appeal to his fellow Sadhs in the hope of bringing them to a better state of mind; but they turned upon him in anger and derision, accused him of slander and of shaming his own order and fouling his own nest. They ironically advised him to wait till he became Mahant before he set up for a reformer. Thus snubbed by his guru and reprobated by his fellow disciples, Ram Charan was thrown back upon himself, and began to ponder deeply the course of life becoming in one who aspired to be a true Sadh and servant of Ram. His meditations are given at some length with the strictly ascetic rules which he laid down for his guidance. Among these is the highly practical one of "keeping only one dish and a close mouth." The utility of the first part of the rule restricting the *impedimenta* is apparent when read in the light of an immediately succeeding rule, to the effect, that the Sadh should never settle down, but be constantly on the move; and the keeping the mouths shut amounts to a prohibition against asking alms. They were to be mute; the one dish alone was to be open-mouthed and eloquent in their behalf. No less stringent rules are laid down for the guidance of lay members of the sect; who are enjoined to spend four quarters of day and night either publicly at the guru's feet, or privately at their own dwellings, in invoking and singing the praises of the name of Ram. He who does so, and he alone, is entitled to be called a *Ram Snēh* (lover of Rām), the phrase from which the religion and sect has taken its distinctive name. When we come to discuss the Ram Sneh tenets themselves, we shall have more to say about these rules of the orders. Meantime, dissatisfied with the old, and

shaping out for himself a new religious life, Ram Charan wandered away again into Meywar, and there, after a time, settled quietly down in the village of Bhīlero. Thus in the year (H. S.) 1817 and nine years after he became Kripa Ram's disciple, he assumed the rôle of a religious teacher and reformer, and began to gather around him men of like spirit and devotion. His first follower was one Devkaran, a baniya, who is said to have been won as follows: his father having died, Devkaran resolved to erect a *chatri*, or tomb to his memory, and went outside the village of Bhīlero one day to the place where several *chatris* stood, that he might count their pillars and study their plan. While thus engaged these foreboding words smote upon his ear: "One day another will count the pillars of your tomb!" He turned, and seeing Ram Charan standing near, fell at his feet and forthwith became his disciple. He is said to have been the first of one hundred and sixty-one who as Sadhs joined the sect during Ram Charan's lifetime. He shared the fate of most reformers in drawing down upon himself persecution; but that assailed him in only a very mild form. A rumour of the new religions having been established at Bhīlero reached the Rana of Oodeypore, and he sent to make inquiries, but does not seem to have offered any active opposition or molestation to Ram Charan or his followers. A pandit from Benares who came to Bhīlero raised a more active opposition; and at his instigation, the lay members of the sect were excommunicated from the pale of orthodox Hinduism. But this step does not seem to have had any effect in detaching disciples from the sect, or in deterring others from joining it. On the contrary, it seems probable, that the usual results of persecution followed; that the persecuted faith struck deeper its roots and spread more widely its branches. In the year (H. S.) 1820 Ram Charan found his position and claims as a religious teacher so firmly established, that he began to write his religious mainfesto in the shape of a book. This his biographer describes in flowing terms as *bachan amolak nipat bharīsā*—priceless words of exceeding excellence. He is said to have written 36,250 couplets in all, in thirty-six various kinds of verse, and these he collected in one book called simply "Banī," which is still the most sacred book of the Ram Snehs, read and expounded in their *mandalis*, or religious meetings by the presiding guru. From the time of Ram Charan's establishment at Bhīlero his life seems to have been an almost

uneventful one. Beyond the facts of his living in an open *chatri* outside the town; of his attracting many followers and adherents; and of his having thought out the tenets of his new faith and crystalized them in the multitudinous verses of his "Banī," nothing farther is recorded by his admiring biographer, for the simple reason, it is to be presumed, that there was nothing more to record.

In the year H. S. 1855 the aged guru, verging on his eightieth year, felt his end approaching; and, as described by Jaganāth, his death was peaceful, if not surrounded with much dignity. In the above-noted year on the fifth day of the dark half of the month Vaisākh, a virgin named Sarupā, daughter of Naula Rām, one of his baniyā followers who was devoted to his service, brought him food (*prasād*) and gave it to Rāmjan, another follower, who placed it before the dying Sādh. On receiving it he asked: "Who brought this prasād?" To which Rāmjan replied "Sarupa." Ram Charan then partook of the *sīt prasād*, i. e., ate a grain of rice which by a fiction common to these religious orders was supposed to have been given him from his former guru Kripa Rām's food, and drank some water in which a cloth had been dipped which had once wiped Kripa Ram's feet. Then, in like manner, he gave from the food before him a few grains called *juttho* to all his surrounding followers. By a like fiction, grains of rice mixed with these original ones for the thousandth or millionth time, are now given in the various *rāmdwārās* (monasteries) of the order by the gurus to their followers, and, on the homeopathic tincture and globule principle, we suppose, are believed to carry with them all the virtue of Rām Charan's *sīt prasād*. After this, the dying man became for a time unconscious; but, when consciousness returned, he repeated with a firm voice the usual invocation, "Rām! Rām!" Thereupon Ramjan bending over him, took up the invocation and repeated "Ram, Ram, Maharaj." To this again Rām Charan gave the conscious response, "Ram! Rām!" This was taken up and repeated by all the priests and lay-members present, who falling at his feet repeated "Rām! Rām! Rām!" Devkaran and Sarupa were bending over him, and, as they gazed on the dying Sadh, their love to him grew and burned, and they said: "It is Rām himself that speaks," " and all standing round understood that such was really the case; and that just as one salams when

about to depart on a journey, so he, when about to quit his body, was giving his parting salam, and while saying 'Rām Rām,' became himself absorbed in Rām; just as water when poured back into its fountain." "For Rām Charan *awān* Jāwain, other births and deaths were at an end." He died while a quarter of the day still remained,—about 3 P. M., with his last breath invoking Rām Rām. Thereupon such a prodigy happened as never was seen or heard of before. For, although his body was dead, his lips continued to move in invocation.

> "Jyun pankhi taratai urai pichai halai pan.
> Jugal adhar yun halathai Jani hothnidhijan."

> "As the wingswept leaves still tremble, when the bird has flown,
> So th' invoking spirits passing, moving lips make known."

Then follows an account of the preparations for, and carrying out of, Rām Charan's incremation, told with all that minuteness of detail and evident gusto which befits the character of his rich baniya chroniclers. As one reads of the bier and its canopy adorned with gold and brocade, making it grander than even that of the *devtas*, of the burning of sandal-wood and incense, of the scrambling for money, and of the great feast which on the thirteenth day was given in honor of the departed Sādh, and " at which the provisions were so abundant, that it was impossible to give by weight or measure, and each guest just helped himself to as much as he pleased (!)," one is amazed at the contrast between the stern asceticism of the living, and the worldly pomps and vanities lavished on the departed Sādh. One is no less amazed at the fact, that no sense of incongruity seems to have been present to the minds of those who performed his funeral obsequies; as certainly, none was ever dreamt of by their exultant and garrulous chroniclers. But when we read of such doings attending the last rites paid to the dead ascetic, we cease to wonder, that in less than a century after his death every reform which he established should have disappeared, and that among his priestly successors of the present day, sloth and the pampering of rich baniya's wives should so have revolutionized the order, that a gathering of the Sādhs should now present less the appearance of a band of ascetics macerated by fasting, than an assembly of half-clad aldermen, or a herd of fatted pigs. The scene of selfish gluttony, which drove Rām Charan into becoming a schismatic and reformer, finds many parallels among the assemblies of his

present followers; the open *chatri*, or tree by the well, which was to become their improvised dwelling, has long since given place to comfortable and, in some instances, costly *rāmdwārās* or monasteries; and if they do not always need to resort to less obtrusive begging appeals than those of the one open mouthed dish, it is not because they are less covetous or gluttonous, but because a rich lay following is eager to anticipate all their wishes, and to pamper with the best and richest of food those whom they regard and worship as incarnate gods. The present abode of the Mahant, which was long ago removed to Shahpura, is a large and handsome building; and under the patronage of the petty Rajahs of that place, who for some generations have adhered to the sect, that wealth, which was Ram Charan's abhorrence, has accumulated around them and sapped their principles, until nothing but their peculiar *bekh* (dress) and invocation of *Rām Rām* serves to distinguish them from other privileged and jolly beggars of the country.

The present Mahant, as the writer knows from personal experience, while proud and puffed up, and somewhat conversant with the ordinary Vaishnava doctrines, is almost wholly unacquainted with the destructive tenets of the sect whose spiritual guide he professes to be. Or, it may be, that, ashamed of the wide divergence which already exists between Ram Charan's rules and the present practice of the order, he thought it wiser to profess ignorance than to be obliged to confess a deep-rooted and wide-spread degeneracy.

It only remains to notice one other prodigy which attended the last rites paid to the deceased Sadh, and then to let the curtain drop on his story. After incremation, his ashes were collected and carefully conveyed to the banks of the river Banas. There they were committed to the placid bosom of the stream; which, as it opened to receive the sacred trust, gave expression to the intensity of its emotion in a deeply muttered "Ram! Ram!" heard by thousands who had come to celebrate the obsequies of the saint; and so the founder of the Ram Snehs passed away, and his favorite disciple Ramjan mounted the Mahant's *gadi* in his stead.

Art. VIII.—RITUALISM AND ITS INFLUENCE ON INDIAN MISSIONS.

By the Rev. A. Clifford Bell, M. A., St. Andrew's Church, Bangalore.

As a preface to a short article on Ritualism and its influence on Christian Missions in India, we may aptly quote the following extract from a recent charge by Dr. Ellicott, the Bishop of Gloucester and Bristol. The Bishop's words are the words of truth and soberness; and though they have no reference at all to missions, they set forth plainly the nature of the movement which has in it such promise of evil both in England and in India. We can sympathize with the feelings of any godly ruler of the Church who has felt it his duty to write and enunciate the sentences which follow :—

"What we have to deal with is not that sort of fanciful and prelusive Ritualism which was just in existence when I came among you—in existence but little more—but a settled materialistic form of worship which, on the one hand, claims to be considered a practical protest against the lawlessness of modern thought, and, on the other hand, is the symbol of that longed-for union with the Churches of the East and the West, which, as I ventured to point out some years ago, has always been a ruling principle of the Ritualistic movement. But if there has been this development, observe what it involves. If scepticism has helped to stimulate the attempted conformity in usages and ceremonial with, at least, all that is common to the Greek and Roman Catholic Churches, what is now the final issue? Why, obviously direct antagonism to that earlier religious movement which either modified or abolished these usages—our own English Reformation. It is now no use disguising the fact. What is, or rather has been, called the Ritualistic movement, has now passed into a distinctly counter-Reformation movement, and will, whenever sufficiently sustained by numbers and perfected in organization, reveal its ultimate aims with clearness and decision. The late notorious petition was a disclosure, imprudent and over-hasty, of what may now be fairly regarded as the ultimate attitude of Ritualism—distinct opposition to the principles of the Reformation."

What Bishop Ellicott has said of his diocese may also be said generally respecting the Church of England in India—always excepting that portion of it which is influenced by

one of the great missionary societies. What was scarcely known ten or fifteen years ago as a movement, or a tendency even, has become what we may call a power in the land. The "fanciful and prelusive Ritualism" which once stamped a few bold chaplains as peculiar, and made them to be talked about, has become "a settled materialistic form of worship" everywhere, we may say, where Europeans most do congregate. A single generation of residents in the land has witnessed the mighty change. The service of the Church of England has been so dealt with that its most devoted adherents can scarcely recognize it. From being plain, and simple, and in its plainness and simplicity grand and devotional, it has become a thing of shreds and patches, of glitter, noise and bustle, which may amuse the worldly mind, but cannot feed the soul hungering and thirsting after righteousness. The movement also has been a taking one. Unfortunately Anglo-Indians need excitement in a monotonous life and a relaxing climate, and the Church has provided it for them—at what expense to herself she must in the future come to know in a very dismal way. There are very many sincere and godly persons who grieve over all this, and mourn so that they will not be comforted: but the promoters of the movement are exultant and confident beyond measure. "It is felt to be a revival like that of Wesley and Whitfield: it is calling men from worldliness and irreverence to faith and devotion: and all Ephesus is moved!" Such are the words of one of the most esteemed and able advocates of a "revival," which is a return to falsehood and corruption, and about which "Ephesus is moved" only in fraternal sympathy and genuine sorrow. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Can such worship be in any way induced or helped by "a settled materialistic form."!

It is hard to write on such a subject as Ritualism. Not that there is not enough to say about it, but that it is so peculiar in its bearings. On the one hand Ritualism is a thing to be denounced by all who believe the truth as they are persuaded Christ has declared it,—by all who care for the theology of the New Testament,—by all who value the freedom wherewith Christ has set his people free; and yet, on the other hand, a Journal, such as this, is not intended for controversy or invective: and there are few of its readers who have not dear friends, drawn away and enticed by this latest ecclesiastical fashion, and yet for whom they have the

tenderest regard. This is the evil thing about Ritualism that it does not merely ensnare worldly minded men and women; that it does not merely point out the short road to repute for fervency to the ill-educated or inefficient pastor of the flock; but that it takes the fancy (surely it cannot permanently enslave the soul!) of many a sincere and deeply pious and godly living believer in Christ Jesus. What such do it may be alleged cannot be wrong. Honesty forces us to say that it is wrong, but Christian charity bids us believe that in the day of personal trial, or in the time of trial for the Church, such good people now misled would be found far better than their creed, or at least than the pinchbeck and tinsel, the "beggarly elements," with which that creed has become overlaid.

Accepting Ritualism as a fact and a movement still progressing in India, how has it affected missions?

First, we say that it has broken many kindly ties, and has increased that spirit of separation which is bad enough at any time and in the best of circumstances. Long ago, in the old and slow days, before priests were clothed in wonderful raiment, and before the service was drawled in a monotone, tone which is not devotional, and before little boys wore surplices and walked singing in processions which have singularly small space in which to proceed, the chaplain was generally the friend of all the Protestant Christians in his charge. There might have been exceptional cases in which the chaplain of a charge, large or small, was illiberal or careless, or a timid adherent of that "prelusive Ritualism" which is no longer prelusive but positive and defiant. But generally, we think we speak according to truth when we say that the chaplain was the friend of all, and especially of the missionaries beside him, even though they should be Non-conformist, Continental, or American. No hard and fast line separated him from men with whom, if he was a true servant of Christ, he must have had many professional sympathies. In large stations he was ready to join with them in any Christian work for the common good; and he rejoiced in the success of their labours, because the field was so illimitable, and in any way Christ was preached, and he could not but rejoice because of that. In small stations the missionary, to whatever society he might belong, was almost of necessity the chaplain's friend and companion. We do not say that there were not strifes and divisions and jealousies then, and that brethren never did dwell apart who might have agreed. But we speak of the good old times

which were happy times to old missionaries when they were young. All that is changed now. Ritualism places the English chaplain on a very high pedestal, and on the one side of a very deep ditch of separation. His Church is *the* Church: his service is the one acceptable offering: his ways are only right. His societies are the Propagation and the S. P. C. K.; of the Bible Society, he knows nothing; the Tract Society he holds in abhorrence; of all Churches, congregations, services, and Christian work outside the Church of England, he hears, but he heeds not. We speak of Ritualists only, and we trust that we have not overdrawn the picture. Rather we fear that we have drawn it so as to be too painfully attested by old and honoured missionaries over the length and breadth of India. "Behold, how good and how "pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." We charge the *movement* with having split Protestant Christian India into two great camps, ritualistic and non-ritualistic; and the dews of the Lord's blessing fall not as they might and would, if all of us agreed, and let the world see that we agreed, as touching the petitions which we asked of Him.

The separation in missionary interests and efforts having been made, how fares it with those who have constituted themselves the exclusives? According to their own showing their prospects are not bright. We take as our authority for saying so, the Bishop of Bombay's Letter on Missions, addressed to the Archbishop of Canterbury about eighteen months ago. The Bishop's view of those not connected with himself may be satisfactorily discovered in such words as these:—"Missionary clergy have before them as their object not the foundation of the Church of Christ, but the spread of something which all Protestants have in common, and which, as it certainly is not something concrete, social, and organic, is really an abstraction—Christianity in a state of disembodied ghostliness, and a philosophy popularly called *the Gospel*." This is the true spirit of Ritualism, and the Right Reverend Bishop's words require no comment. Only be it remembered that in the same pamphlet he urges that in the dire emergencies of the times, celibate priests should be employed not of course to advocate and publish our "Common Christianity," or that "philosophy, popularly called *the Gospel*," but to "found the Church of Christ."

What kind of a Church would that be which has nothing to stand upon? St. Paul says that "other foundation can no man lay than that is laid, Jesus Christ." But the Ritualists are wiser—they know more than St. Paul. Yet if they were only a little less wise, they would see history attempting to repeat itself in the Bishop of Bombay's suggestions. We have had many celibate priests of various orders in India already; and we know what their work has been. Very worthy, very devout, very godly, self-sacrificing men many of these priests have been; but does the Church of England desire to have her future converts such as the converts of the Church of Rome are; and to substitute for the gentlemen and the scholars which her clergy generally have been the characters, second rate in every way, out of whom alone a celibate order, such as the Bishop of Bombay proposes, can be got together and recruited.

Ritualism, from whatever side it may be viewed, is a stumbling block in the path of the true evangelical missionary. It is well known how tidings fly in this country; and in the bazaars and along the lines of public roads it is reported that the "Dorays," the "Sahibs" have all taken to the worship of the Cross, and the worship of the Cross means with the natives idolatry such as they themselves practice. In effect they tell the missionary preacher to take the beam out of his own eye before being over anxious about the mote which is in his brother's eye. We have it on the testimony of a missionary of long and large experience in wayside and village preaching, that formerly boys of mischievous character used to try to insult him by crossing the forefingers of the two hands and holding them up to him; but they did so in a far from confident fashion, knowing that he and others like him were peculiar Christians, and not worshippers of the Cross in any way. It was a far-fetched insult, an insult by inference, which they attempted, and they were never sure of the result. But now their manner is far different. They are aware of the "progress" which has been made in the Christian Church, and they are hard to persuade that all Christians have not with equal step so "progressed." The heathen charge us with idolatry: they class us with the Church of Rome; they pay to all who name the name of Christ the doubtful compliment, to obtain which many Ritualists toil so laboriously. And indeed what is that worship but idolatry which persons of that class pay to altars and crosses and sanctuaries?

God dwelleth not in temples made with hands; and Christ our Lord can never be represented by a piece of wood or metal; and it is not in Samaria or Jerusalem, or St. Peter's at Rome, or Westminster Abbey, or anywhere else that his true divinity is enshrined. Christ sitteth at the right hand of God, and he dwells by his Spirit in the hearts of contrite and lowly worshippers. He who denies this and bows down before a brass cross, or a piece of consecrated bread, or an ancient shrine, is in fact and in practice an idolator; and it is no wonder that the shrewd Hindu should by instinct claim him as a brother, or refuse to become an iconoclast under his teaching. Yet shrewd as he is, he cannot understand that the late movement in the Christian Church has been but partial, and that there are faithful men who stand in the old paths, and preach that Gospel which is one and unchangeable. So missions and missionaries suffer from Ritualism, and must await the increase of education and the growth of knowledge in order that they may be vindicated.

Ritualism is a degradation of Christianity—the substitution of the material for the spiritual, of the lower for the higher. Every mission field is a battle field, and wherever Christianity is marred by Ritualism or clogged by it, the fighting, the conquering power of Christianity is reduced. Ritualism is properly attention or over attention to matters of form; but such over attention cannot keep itself long free from interference with doctrine. Copying the usages and practices of the Eastern and Western Churches, as Bishop Ellicott says, it was but natural that the Ritualists should copy them also in their corruptions of the faith. We need not go into detail regarding backslidings in doctrine as regards the Eucharist, Confession, Absolution, the Power of the Church, and so on; it is sufficient for right-thinking Christians to know that Ritualists call themselves Priests, and claim certain rights and functions which belong to the adorable Redeemer alone. How can his work thrive in the hands of men who really attempt to degrade him from his office as the one High Priest, and who thus become traitors in his very household? Can Christianity be fully represented and set forth to any portion of the heathen world while such men influence Christian society, or divide it into factions? Well said Thomas Arnold of Rugby, "in Christ we have all that we need, and as he is our Priest; without whom we have no

boldness to come before the throne of grace, so he is our only Priest; and all others who do in any way pretend to be priests like him, are thieves and robbers, from hearing whom, may he by his spirit of truth save his true sheep for evermore."

A word remains to be said regarding the aspect which Evangelical Christians in India should wear towards Ritualism.. First, it is to be condemned as a monstrous heresy, an old and proved evil revived. In the mind of a man who has thoroughly studied the Epistle to the Hebrews and the Epistle to Timothy there should be no hesitation in writing down Ritualism as a base caricature of the Church of the New Testament. The Christian faithful to his master will always plead for that master's solitary High Priesthood, and contend for the worship of God in spirit and in truth. But, on the other hand, as we have already hinted, there are so many excellent and devout men who are Ritualists, that the exercise of Christian charity is always imperative; as also the constant cherishing of the hope and the frequent utterance of the prayer, that they may speedily be delivered from the bonds which now hold them. The Indian Church may yet have to pass through the trial by fire, and where will the Ritualists be then? It is hopeless to expect that the bishops will do any thing. Bishops in the Church of England perform much excellent work, but they cannot *rule;* and the party which most loudly advocates their office, also most pertinaciously disregards their personal and pointed monitions. Let Evangelical Christians of all parties be patient, prayerful, charitable; jealous for the truth and yet hopeful for its gainsayers, united in holding by the one rock which is Christ as revealed in Holy Scripture, and we may be sure that God will look after his own interests and eventually bring good out of evil. Let no countenance be given to Ritualistic customs and usages by those who care for the honor of God's house, and especially by those who call themselves rulers in that house or teachers of his truth, of whatever denomination they may be; and Ritualism being in its real beginning but a fashion and a fancy, may die as many ugly and rootless things have died before it. In its stead may that worship of which the Lord spoke to the woman of Samaria arise, and be appreciated, and endure to his glory!

Art. IX.—NOTES AND INTELLIGENCE.

In discussing the relation of the foreign missionary to the people of the country in which he labors, the position is often taken, that, owing to very palpable causes, the missionary can never hope to wield a very extensive personal influence over those in whose behalf his life is spent. In a country where the conditions of social life cause such a chasm between native and foreigner as is the case in India, and where, to the difficulty thus created must be added the further difficulties connected with the use of a language radically different from his own, with a popular type of thinking to which he is a stranger, and with the existence of customs to which he is unused, a barrier must exist between the missionary and the people which can be passed, if at all, only by the most patient study, and long continued effort. But can it be passed at all ? and is there any good reason to believe that the missionary can ever come to a standing ground with reference to the people, from which he shall be able to exert a really powerful influence upon them ?

It is the acknowledged difficulty of arriving at any satisfactory practical answer to this question, which renders the development of an efficient native agency a matter of such vital importance to the success of the missionary enterprise. We believe that, for this reason, the readers of this *Review* will welcome the prominence which is given to this subject upon its pages,—a subject second in interest to none among the many which affect our work and its results. To supplement the labors of the missionary, to do that work, and to exercise that influence among the people, which the missionary can do, if at all, only imperfectly and with difficulty, and gradually to assume the whole direction and all the burdens of the work in anticipation of the time when the Indian Church shall be independent and self-supporting,—there must be a native ministry ; nothing is more common than to hear these considerations urged, and these facts brought forward to support them. The Indian missionary is in a fair way to be taught that he can do but very little, that his efforts among the people are not adapted to yield large results, and that his greatest work must be to train up natives to take his place, and do the work for which he himself is unfitted.

The truth in these assertions is too evident to be gainsayed; but we believe that they may be so constantly put forward, and so long dwelt upon as to react unfavorably. The missionary hears the statement constantly made and reiterated, that an almost impassable gulf separates him from the people, and he easily comes to feel that it is wholly impassable; he is told that it is only with the greatest difficulty that he can gain, even in a partial manner, access to the hearts of the people, and he is thereby deterred from making those efforts which he ought to make, in order to gain that influence which he can gain. He is told that a foreigner is not adapted to do the work of an evangelist among the masses, and what more natural than that he should gradually cease trying to overcome the obstacles before him, and, feeling that the highest degree of efficiency is beyond his power, should be content with a far lower standard of efficiency than he ought to strive after, and might by diligence succeed in reaching? Such at least must be the tendency.

Granting, as we must, that after all has been attempted and accomplished which is possible for the foreign laborer, he must still in some important particulars fall short of his native brother and fellow-laborer, we still believe that, as a general thing, the missionary can by care, by patient study, and above all by cherishing a constant spirit of love towards the people, and by cultivating and manifesting towards them that sympathy which the religion he teaches requires, rise if not to the highest at any rate to a very high degree of efficiency as an evangelistic laborer. And further, while it must be granted that no work now pressing upon the missionary is so important as the training of an efficient corps of native preachers and pastors, it ought ever to be borne in mind that the missionary's success in doing this will depend largely upon the degree in which he becomes one with the people, and able to sympathize with them in all things. There can be no greater mistake than to allow these feelings of doubt as to the possibility of standing upon a common ground with the people to prevent the missionary from making every exertion to do so, or to lead him to believe, and act upon the belief, that he is justified in withdrawing from the people, and in seeking to influence them only through the native preacher. In order that he should do the latter with the greatest efficiency, he must also do the former with as much

efficiency as he can. Though a foreigner may be unable to sympathize so fully with the natives of the country, or to influence them so easily, or to adapt himself to them so perfectly, as one of themselves, the missionary should spare no pains to do all these things as perfectly as possible.

This is not the place for a thorough discussion of the question touched upon; a question, by the way which affects our success as missionaries at a vital point; nor need we here even point out the manner in which the foreign missionary should seek to adapt himself to the natives of the country. Granting all that can reasonably be claimed as to the superiority of the native over the foreign evangelist, we still believe that much of what is said on the subject has a tendency in the direction we have indicated, which is to be deprecated.

As the result of a discussion in the Calcutta Missionary Conference on methods of missionary work, we understand that several missionaries belonging to the different Societies in that city intend to hold open air meetings for united co-operation in preaching, both in Bengali and English. It is proposed to occupy a station in the city for perhaps a week at a time, and then move to another. Probably, also, a tent may be erected in the *maidan*, at which missionaries will remain relieving each other by turns, and engaging in the work of preaching, and conversing with enquirers, and circulating Scriptures and tracts.

The Bengal Auxiliary to the London Missionary Society which has been in existence for 55 years, has now, with the sanction of the Directors of the parent Society, assumed an independent position. Instead of having as hitherto to refer all its proceedings to the London Society for their sanction and approval, the Society will independently manage its own affairs, and only be aided by the London Society by grants of money. It will assume the same relation to the parent Society, as that of the Calcutta Bible and Tract Societies to their respective Societies in London; and becomes, in fact, a Calcutta Home Missionary Society.

In his address at the meeting held in connection with a Baptist Conference recently held in Calcutta, the Rev. Mr. Bion of Dacca gave an interesting account of his itinerancies in Eastern Bengal. In several outlying districts he

found that the knowledge of the Divine word had preceded his visits. He found that the people had been taught by men who somehow had possessed the Bible, and had read and expounded it to the people, unaided by missionary teaching. The views of Divine truth were in some cases novel and striking enough, and scarcely such as any missionary could agree to; but the facts were interesting and encouraging as showing that by the general circulation of the Scriptures, natives may obtain copies and carry the knowledge of the truth to places never reached by Christian men. Such teaching, imperfect as it was, had yet an important effect in preparing the way for the visits of European and native brethren.

Few Indian Missions can point to results so great attained in so brief a time, as the "Indian Home Mission to the Santhals," whose Sixth Annual Report is now before us. Our readers are, we presume, familiar with the constitution of this Mission. It is superintended by a managing committee in this country, and, being thus independent of any foreign missionary agency, depends for its support upon the Christian community of India. By this means the Mission and its work are brought into close connection with Christians in many parts of the country, whose pecuniary aid, and prayers, and sympathy, are all enlisted in its behalf. While this plan has many obvious advantages, it has also this apparent disadvantage, that one of the foreign force—small at the best—is obliged to spend much of his time in travelling from place to place, and soliciting funds wherewith to carry on the work of the Mission. The difficulties connected with a paid native agency, which so many missionaries find sufficiently vexatious, dwindle into nothingness in the case of our brethren in Santhalia; for, says the Report,

"Most of these converts deem it not only a duty, but a delight to make known (as best they can) to their countrymen, and countrywomen, that Saviour on whom they have themselves believed. Indeed, so heartily have the converts taken up this work that the missionaries have thought it unnecessary to retain the services of any paid native brethren as preachers in the villages; and they also declare that most of those recently baptized, as well as many enquirers now waiting for baptism, are the fruit of the labors put forth spontaneously by the converts themselves.

"The pecuniary resources of this little Mission being so limited, there would have been but faint hopes of the speedy spread of the

Gospel throughout the land if the work of evangelization had been left to foreign agency only, but when we have the pleasure to see almost every convert becoming an evangelist, and 'holding forth the word of life' to those who are still in heathen darkness, then we may indeed rejoice in hope of soon seeing the whole land filled with the knowledge of God."

The report mentions the addition of 220 Santhals to the Church during 1872. Many have been added since the close of that year. A Training School, with 80 boys and 30 girls in attendance was maintained, and 32 village schools, with an aggregate of about 500 pupils. A Santhal Grammar, hymn book and catechism have been prepared, a dictionary is in course of preparation, and a translation of the Scriptures is in contemplation. We hope that the Report for 1873 will be published more promptly than that for 1872, which did not reach us until near the close of last year.

THE Furrukhabad Mission of the American Presbyterian Church has just made arrangements for commencing a mission station at Gwalior, should the way be open. The Rev. Joseph Warren, D. D. has been appointed to undertake the work. Gwalior is the capital of the Maharajah Scindia, and a large and important city. Some years ago a committee of the mission visited Gwalior with a view to its occupancy, but permission could not at that time be obtained. It is hoped that no obstacles will be thrown in the way of the present enterprize, and that the establishment of a mission in Gwalior will be an important step in the progress of our work among the native states.

In connection with this same Mission female medical mission work is to be begun at once in the city of Furrukhabad, under charge of an American lady, a graduate in medicine. Beside dispensary work, and private pratice among women and children in the city, it is intended that classes may be formed among the women of the country for medical instruction, as opportunity may be found.

IN Bombay, the work of street preaching has had of late an exciting history. The missionaries, and some of the members of the new Methodist Church in that city, have preached statedly on the Esplanade in English, and in other parts of the city both in English and the Vernacular, for a number of months past. The vigor and persistency with

which they have pursued their work, and, as we must believe, the success which in several instances has attended it, has naturally aroused some degree of opposition. This spirit of opposition has manifested itself in diverse ways, in the case of persons of different classes. The public prints, whose unfriendly attitude towards a vital Christianity is a thing greatly to be deplored, have been used by certain "cultivated" Europeans, as the vehicle of ungenerous and undignified taunts at which a refined courtesy would blush. "Lewd fellows of the baser sort" have not been wanting, who have more than once assaulted the company of preachers, and have inflicted upon some of the number bodily injury. Certain members of the Hindu community have suddenly become affected with an extraordinary degree of religious zeal, so much so as to induce them to participate personally in the work of preaching, although they have usually been careful to plant themselves near enough to the Christian preachers to interfere with and trouble them; the "preaching" of these persons consisted less in explanations of Hinduism than in reproaches and ridicule of Christianity. Finally the police authorities, though not at the request of the missionaries, decided that any persons who chose to preach on the Esplanade might do so, but that the different preachers must occupy positions so far apart from each other as not to cause mutual annoyance. At another time a tract against the Christians, couched in the most abusive language, was industriously circulated.

More lately still, the matter has taken a new and unexpected turn. A European gentleman stopped one day to listen to the remarks of a Hindu preacher, who was declaiming violently against Christianity. He undertook to prove from the New Testament, a copy of which he held in his hand, that Jesus Christ was a person of the most depraved moral character, such as would not be tolerated today in respectable society. His language finally grew so abusive and even blasphemous, that the gentleman spoken of interrupted him with a protest against his words, and warned him that a complaint would be lodged against him in the Police Court. This was straightway done, and in a few days the zealous Hindu found himself before the Senior Police Magistrate, charged with a violation of Section 298 of the Indian Penal Code, and with using abusive and insulting language calculated to provoke a breach of the

peace. The gentleman already referred to appeared as prosecutor. The defendant cut a sorry figure. He successively tried to get his case postponed, to deny the charge brought against him, and to get clear by an apology; finally, to escape being sent up to the High Court, he admitted the charge and withdrew the offensive expressions. He was then discharged, and left the Court, we may believe, with his zeal for street preaching considerably dampened.

No one will be sorry that an impudent and abusive assailant of Christianity has thus received a prompt and summary rebuke; and while every one will admit the excellence of the motives which directed the course pursued with regard to him, many will be found to doubt their wisdom. The friends of the Christian religion advance their cause but slightly if at all, when they seek to answer either the arguments or the abuse of their antagonists by an appeal to the civil powers. If Christians are oppressed, or if personal injury is inflicted, it may be best to seek from the government that protection which it affords to men of all religions, but this should be done not because of their religion, but because they are men. But hard words break no bones. The blasphemous falsehoods of this Hindu at Bombay might well have been passed by in contempt, or at best, with silent pity for a man who would voluntarily bring upon himself the degradation of uttering them. The person chiefly injured by his words would have been the speaker. If every Hindu who in public abuses the religion, or defames the character of Jesus Christ, is to be prosecuted for the offence, the courts will have time for nothing else, and Christianity will gain far less than it will lose.

The only thing said in behalf of the defendant before the Police Court, was to the effect that the Hindu religion was abused in the strongest terms on the pages of certain Marathi Christian tracts which were produced. But the statements contained in these tracts, quoted as they are directly from the standard books of the Hindus, can with no propriety be called abusive.

The person who has thus made himself unenviably notorious is one of the so-called "educated class." Were he in respect of moral character a solitary instance, his case would serve to point no moral, for such instances of depravity are found scattered throughout all classes. But he is not a solitary instance. He is the representative of a class composed of persons calling themselves educated, which is

annually becoming more numerous, and prominent among whose characteristics is the absence of that honor and truthfulness and seriousness, which would prevent any honest opponent of any religion, however bitter he might be, from pursuing the course of this person. We are happy to believe that this class is by no means co-extensive with the educated class in the native community. Whatever may be the defects or merits of our present system of Government education, the existence of such a class among those who have received its benefits shows very plainly some of the things which it cannot do.

We have before had occasion to speak of movements towards Christianity occurring among certain classes of the people in different parts of the country. News of another such movement now comes to us from South Canara, and has taken place in connection with the labors of the Basel Evangelical Mission near Udapy. The people affected are the *toddy-drawers*; interest among them was first noticed in the year 1869-70, and was spoken of in the Report of the Mission for that year. But no immediate result was reached, and it is only within the past few months that the movement seems to have recommenced. A considerable number of persons have come forward, expressing their desire to renounce the errors of their past lives, and to be instructed in the truths of Christianity. About one hundred have thus come out, besides sixty who were baptized in August and September last at two of the out-stations of Udapy.

The motives, says our correspondent, that induced these people to embrace Christianity are various. In many cases it was the conviction that what the missionaries had been preaching for so many years was true; this conviction was aided by the feeling that their own religion was vain, and their manner of life corrupt. They saw and appreciated the difference which separated them from the native Christians with whom they were familiar. In addition to this may be mentioned as a motive having some weight the desire to escape from the bondage of their former demon worship. Worldly motives may also have been present, at least in the first instance. Feeling the need of something better than they had for this world, as well as the next, many, it is believed, have sought and found the Saviour.

Every Christian must contemplate with great satisfaction the present movement towards organic union among the scattered members of the Presbyterian family of churches. In former days the tendency seemed all towards segregation, and the unity of the Presbyterian body was sadly marred by repeated divisions. But of late this church has shared in the gift of renewed spirituality and zeal which God has bestowed upon his people, the former tendency has been reversed, and a very happy reaction has set in. In the United States, and the great dependencies of Great Britain, notably in Australia and in the North American Provinces, where the causes of separation were least effective, the movement towards union has been quite successful. In Scotland itself the great question of the immediate future is the question of union. And our Presbyterian brethren see reason to hope that very soon there will be but one Presbyterian Church in Scotland, one in England, one in America; and then a still further union of these churches with those of Holland, France, Germany, and Spain; and that all Presbyterian churches throughout the world may ere long be combined and embraced in one vast General Assembly. To all of which we say *Amen!*

The Presbyterian churches in India have not been behindhand in recognizing this tendency of the great body of which they are a part. The divisions of Presbyterians in India are due only to the circumstances of the organization of Presbyterian missions, and present no serious obstacles to union. No less than eleven different Presbyterian churches of Europe and America are engaged in mission work in India. Each of these has organized its missions and its Indian Church in accordance with its own Western peculiarities and in connection with its own judicatories. But all hold the same system of Christian doctrine and the same principles of ecclesiastical polity. They are really one, and a union of all in one Indian Confederation is but the open acknowledgment of their inner and fundamental agreement.

Ten years have passed since this matter was first brought publicly forward, in a "Plea for a Presbyterian Church of India," written and published by a Bengal civilian, an elder in the Church of Scotland. Two years later the first ecclesiastical action was taken, in the appointment of a Committee of Correspondence, by the synod of North India in connection with the American Presbyterian Church. These

preliminary measures culminated in a Presbyterian Union Conference held in Allahabad in 1872, at which resolutions were passed, appointing a convention to be held during the present year in Allahabad, for the purpose of formally founding the proposed Presbyterian Confederation.

The convention thus ordered was held in Allahabad on the 26th of November and the two subsequent days. The convention issued an address, in which the reasons for the organization which they have inaugurated are set forth. These reasons are, briefly, (1) The conviction of duty which is felt by the members of the Churches represented, especially as missionary churches in a non-Christian land, so to manifest their union of spirit, and to let their love to one another so appear, that all men may know that they are Christ's disciples. (2) The desire to conform more entirely to the genius of Presbyterianism. (3) The necessity of combining, in view of the peculiar circumstances of the present day, and of their position in India, against error both without and within the Church. (4) The promotion of the growth and development of the native Presbyterian churches in many matters of Government and Discipline which should be settled in India, and in a uniform manner throughout India. (5) The desire on the part of many of the native members of the churches to be united to an Indian organization more or less distinct from the ecclesiastical judicatories at home.

While, for these and other reasons, it is believed that an Indian organization is important, it is not proposed that the missionaries, or the churches, should dissolve or weaken the ties which connect them to the churches at home, to which, for some time, it will be necessary to look for a considerable part of the funds necessary for the progress of the work. It is therefore proposed to combine the various Indian Presbyteries and other Presbyterial bodies into a Presbyterian Confederation, but without severing existing connections with home churches, or establishing any separate jurisdiction. All Presbyteries and Presbyterial bodies in India, are requested to take early action for the ratification of the plan, should it commend itself to them and to the supreme judicatories with which they are connected.

The plan of confederation which is thus commended to the churches is as follows :—

"In view of the great importance of a closer union between the various Presbyterian churches in India, by which our scattered

forces shall be gathered for more effective action, and the feeling of unity be promoted, and in accordance with the resolutions adopted at the meeting of ministers and ruling elders held at Allahabad on the 30th December 1872, we hereby recommend to all Presbyteries and other judicatories of the various Presbyterian churches in India, the organization of an Indian Presbyterian Confederation on the following basis:—

1. The word of God as contained in the Scriptures of the Old and the New Testaments, is the only Rule of Faith and Practice. At the same time we agree to that system of Doctrine and those principles of Church Polity which are common to the standards of the Presbyterian churches in Europe and America.
2. That all Presbyteries and other Presbyterial Bodies who consent to the terms of organization shall constitute the Confederation.
3. That the powers of the Confederation shall be limited to enacting rules and regulations for its guidance and government in carrying out the objects of the Confederation; further than this they shall be merely consultative and advisory.
4. These powers shall be exercised by a convention of delegates from the judicatories thus confederated, the ratio of representation to be one minister and one ruling elder for every three ministers in each Presbyterial Body or Presbyterian Mission.
5. That the officers of the Convention shall be a moderator and a clerk, to be elected at each meeting."

Should this plan of organization be adopted, the first meeting of the Indian Presbyterian Confederation will be held in Allahabad on the 4th Thursday of December 1875.

We hear from the South of a movement, the development of which we shall watch with the deepest interest. It is among the Syrian Christians of Malabar. It appears that for some time there have been signs of reviving life in that ancient Church. Quite recently these signs have become decidedly more pronounced. The demand for copies of the Holy Scripture has increased wonderfully;—meetings for prayer are held where such things were previously unknown;—the *Catharas*, or priests, are bestirring themselves for the instruction and reviving of their own people, and doing something, it is said, in some cases, for the enlightenment of the heathen round them. Those who know anything of the dead formalism that has prevailed so long and so nearly universally among the Christians of St. Thomas, will see cause for deep thankfulness in such facts as these. The movement is all the more hopeful, because it appears to be in some considerable degree spontaneous, having little direct connection with the European missionaries laboring in the district. We think it unwise to lay too much stress

on what is taking place; a true spiritual work proceeds best in quietness. But we can conceive nothing more hopeful for the future of South Indian Christianity than a baptism from above of a church that, whatever its imperfections, has been a witness for Christian truth through the darkness of eleven centuries, fitted therefore as recent converts cannot be, to act as a vessel to contain and to distribute the influences of the Holy Spirit. What if amidst the reviving intellect of India the Christians of St. Thomas should become what the church of the persecuted Vaudois is in some measure now to Italy, in the struggle of that re-awakening nation with the superstition that has so long enthralled it!

It is pleasant to notice indications of a growing spirit of union among the native Christians of all parts of India. In August of last year the Association of (native) preachers at Mirzapore, Calcutta, issued a circular inviting native Christian congregations in all parts of India, to observe the 21st day of September, as a day of prayer and consultation, with a view to the development of new and efficient means for the extension of the kingdom of God. It was also requested, that the results of these several consultations should be forwarded to the Association, in order that they might be published together in a pamphlet. The suggestion was quite extensively adopted; and in response to the circular fifty-five letters have been received, which have been embodied in a pamphlet just published, entitled *Watch, Work and Pray*. This pamphlet the Association is distributing throughout India. The suggestions contained in these letters are for the most part old and commonplace; many of them, for instance, being to the effect that weekly prayer meetings should be established, that street-preaching should be continued, that individuals should be conversed with, that only faithful and pious men should be employed as preachers, that the character of Christians should be improved, etc., etc. But the pamphlet should not be criticised on the ground that it contains but little that is fresh. At this stage of Christian history, it would be impossible to find any really *new* means for promoting the work of the Church. The most that we can hope for, is to use old means with efficiency and skill. Commonplace truths, which are in danger of being neglected because they are so common, need to be at times reiterated, and the attention of Christians

can often be wisely directed to their great importance. In the reply sent from Ambala, the venerable Dr. Morrison speaks a few earnest words, such as are always timely, regarding our need of the Holy Spirit, and suggests that prayer for the outpouring of the Spirit on all flesh be a definite and prominent object of the weekly prayer meeting proposed by the Association.

The compilers of the pamphlet regard it as worthy of notice, that out of the fifty-five letters received, all but two were in English, and of these all but four were written by natives. Not the least valuable result of this circular will be that to which we have already adverted, the fostering of the spirit of Christian unity and love, among the widely separated branches of the Indian Church.

We hear from Madras of a promising attempt to popularize Scripture knowledge among the educated classes of the community. It seems that a good many years ago money yielding about 800 rupees *per annum*, was invested by the late Mr. Cator for the foundation of certain prizes. The details of the scheme were, however, of such a kind that few or no competitors were attracted. Some years ago the trustees wisely took the advice of those best acquainted with the educational condition and wants of the Presidency, and the plan has been so modified that the whole sum is now given as rewards for proficiency in knowledge of the Bible and of subjects connected with it. There are two grades, the lower for the benefit of boys and girls still at school; the higher for such as have entered on a college course, or completed their education. At the late examination, the third, we believe, of the remodeled series, about four hundred competitors appeared for the prizes of the lower grade, and about forty for those of the higher. The majority of these were, as might naturally be supposed, Christians, either Eurasian or native; but a considerable minority consisted of Hindu lads, chiefly, we suppose, from the various mission institutions. The number is likely to increase in future years, as candidates come forward from other parts of the Presidency. On the first occasion there were few except scholars in Madras itself, but the number is now increased by competitors from several other centres of education.

Something of this kind is certainly needed to counteract, if possible, the secularizing tendencies of English education,

—tendencies that the best missionaries connected with education feel that they need every kind of aid in checking. Such a competition can hardly but put more life and energy into a Bible class, and this may often be very necessary not only in a mission institution, but even in a Christian school. Indeed we are given to understand that while a few Christian boys and girls answer remarkably well and secure nearly all the prizes,—as it would be disgraceful to them if they did not,—the average acquaintance with Scripture evinced by them is not superior to, if it even equals, that displayed by the heathen candidates.

Still, while a competition such as Madras now possesses, must have many uses, we cannot regard it as an altogether unmixed good. There is danger lest it lead the pupil to regard Scripture merely as something to be got up for an examination,—danger lest it tempt the teacher to aim simply at putting it into his pupils' heads, without much endeavor to lodge it in their hearts, or to reach their consciences. Our missionary friends in particular would need to be on their guard. They will pardon our suggesting that while utilizing the kind of interest that the hope of a prize may awaken in their pupils, they should endeavor to bear unceasingly in mind, that the knowledge of revelation that they should aim at giving, is of a kind that no examination can ever test. Better far that a single divine principle or thought be lodged in a single scholar's heart, so as to touch the springs of life, than that the whole class should distinguish itself in the strictest competition. Happily, however, the two things are not incompatible. If wisely carried on these annual examinations may certainly do much to impart to the rising generation that acquaintance with the facts of revelation which is the best foundation for the spiritual and moral growth of any class, or any people. The danger is lest they lead to the Bible being taught in such a style as will make it as powerless over the inner life, as drill in the mere facts of ordinary Geography and History. It is a danger that we hope will be averted, but one that is more likely to be averted if it be first of all distinctly recognized.

THE reading of the Bible, introduced some years since into the Maharaja's High School, Trevandrum, by the zeal and judgment of Mr. Roberts, then Head Master, is still continued. The Bible is now taught in the first and second classes once a week under the superintendence of an excel-

lent Christian teacher. Bible instruction being communicated in English the lower classes are not supposed to be sufficiently advanced to benefit by it. And, as perhaps might be expected, it has not been introduced into the College Department established within the last few years under the care of two able and excellent European professors. No great or obvious results have appeared to follow from the reading of the Bible in this school, yet cases might be mentioned in which it has been the means of leading souls to God. It is a great matter that the Bible lesson is still continued.

THE want of a suitable school for the education of the children of missionaries in India has been long felt, and has awakened much sympathy among the friends of missions in America. Recently a valuable property, for many years used as a school for girls, was offered for sale in the Sanitarium of Landour near to the stations of the American Presbyterian Missions. The matter was represented to the ladies of that church at home, who took it up with warm interest. In a short time the sum of Rs. 20,000 was raised for its purchase. The school is to be opened in March next, under the superintendence of the Rev. D. Herron, who is widely known in North India in connection with the school for Christian girls in Dehra which has been so successful under his management. It is not proposed to confine the school to the children of missionaries. The fact of its being established for the education of the children of the mission is, however, a guarantee that no pains will be spared to make it a thoroughly good school. The terms are low; and for all children of missionaries, whether American or European, a reduction of 25 per cent is to be made on all charges.

EFFORTS to increase the native Christian literature in the vernaculars of India, by the offer of prizes for deserving works, are still in progress, and we hope will continue. The American Mission among the Marathas of Western India, offers a prize of Rs. 125 for the best, and another of Rs. 75 for the next best work, in pure and simple Marathi prose, prepared by any native Christian, and presented to the committee of award before the close of 1874. In connection with the above offer, and to be awarded by the same committee, two gentlemen of Poona offer each a prize of

Rs. 100 for smaller works than those contemplated in the notification of the Mission; but no restriction whatever is placed upon the nationality of the writer, or the subject to be chosen for the book, except that it must come within the limits of distinctively Christian literature.

The Madras Tract Society offers six prizes of Rs. 5 each for the best handbills, in the Tamil language, on several important subjects prescribed.

The Calcutta Bible and Tract Societies are to have a new building. The London Societies each promise to give a-third of the entire cost of the building, on condition that the remaining third be collected in India before a building is purchased or erected. The Christian Vernacular Education Society also promise a sum of Rupees 5,000 on condition that their Depository be within the new building. A sum of Rupees 10,000 still remains to be raised by subscription, nearly 2,000 of which was subscribed at the joint-committee meeting of both Societies at which the decision of the parent Societies was announced.

The school superintended by Miss Akroyd, and designed to furnish an instruction to Indian ladies purely secular, of which we have before had occasion to speak, was recently opened in a house in the suburbs of Calcutta. Five pupils were enrolled.

It has been stated by the papers, that the Government of Bengal has agreed to the request of the Calcutta Society for the defence of the Hindu religion, for aid in the support of teachers of Hinduism among the Santhals, on condition that a fund for the purpose shall be raised by the Society. If this be true, we shall soon have an opportunity of seeing, in the first place, with what degree of earnestness the orthodox members of the Hindu community desire the promotion of their faith, and whether they are really willing to undergo a little self-denial for the sake of securing it; and secondly, (unless the Society backs out altogether) the degree in which Hinduism can really be preached, and its principles made the basis of an aggressive movement. The presence of one of the most successful and interesting of Christian missions among the Santhals, will perhaps afford the means of a very edifying comparison.

We have already given, in a previous number of this *Review*, a brief account of the present state of Musalman education in Bengal, and of the measures recently taken by Sir George Campbell with a view to its improvement. The government of the North-West Provinces has also been moving in the matter; in a letter to the Director of Public Instruction of the North-West Provinces, dated November 14th, 1873, Sir William Muir acknowledges the great importance of the subject of Musalman education, both socially and politically. Socially, because it is the duty of the British Government to render its educational scheme attractive as well to the Musalman, as to the other classes of the Indian population; and politically, because to enlighten the Musalmans, and to secure their co-operation in the work of educating Mahammadan youth, would serve to attach the whole class to the British rule. The measures proposed for attracting the Musalmans to the Government schools, to which Sir William Muir gives his approbation, are the following:—1st, The establishment of an Oriental branch in the Zillah schools. 2nd, The constitution of a Board of Examiners at the Central College for Vernacular and Oriental schools; this has already been effected, and the experience of last year shows, says His Honor, that it will work successfully. The establishment of an Arabic chair, to complete the Oriental staff for that purpose, has just been sanctioned. 3rd, The arrangement of a suitable scheme of studies. 4th, The encouragement to be given to indigenous schools. A grant has been made for a fund for prizes, money rewards, etc., designed both to stimulate the better class of indigenous schools, and to evince the interest of Government in their improvement.

The want of suitable text-books in the Vernacular, especially in the branches of European History and Natural Science, is greatly felt. Prizes have been offered to stimulate production in this line, and it is reasonably expected that the want may ere long be supplied. It is proposed to obtain from Musalman countries specimens of the text-books used in schools, and, if necessary, to communicate with the British Consuls in Egypt, Turkey, Persia, Syria, and Algeria with a view to obtaining such specimens more easily. The question is also to be kept in view of conferring some honorary title upon those passing the higher standards in the vernacular studies.

All such plans must proceed upon the principle of teach-

ing the Musalman that which he wants to learn, in order to get the opportunity of teaching him that which he needs to learn. Every one will rejoice that schemes like the present, which promise so much of usefulness, are now in contemplation; and will heartily join with Sir William Muir, in the hope that these "proposals will lay the foundation of what will prove a real and great blessing to the Musalmans of India."

In the early part of last year, a memorial on the subject of education was addressed to the Viceroy of India and Governor-General in Council. The document emanated from missionaries engaged in education in all parts of India, whose signatures, to the number of fifty, it bore. The object of the memorial was to pray that greater effect might be given to the principles laid down in the educational despatch of 1854, especially so far as it relates to the so-called "Grant-in-Aid system."

In support of their request, it is urged by the memorialists that there are some features in the practical working of the Grant-in-Aid system which involve "a grave departure from the policy, declared in 1854 and re-affirmed in subsequent despatches," and which tend to hinder both their own labors as missionaries, as well as the cause of education generally; and they proceed to submit certain facts with which they are personally familiar, "and which they think entirely bear out the statement made by the Government of India in 1869, that the educational policy laid down in the despatch of 1854 '*has not been strictly adhered to, and in some provinces is growing more and more inoperative every day.*'" In fact, the opinion is expressed that the policy of that despatch has not been fairly or fully carried out in scarcely any particular.

The facts submitted are the following:—

In Bombay, grants-in-aid were for many years offered on terms so unfavorable as to preclude their acceptance. This state of things which still exists to a degree;—private schools receiving from Government an amount equivalent to 20 per cent only of their cost, against 36 per cent received on an average in other provinces.

In Madras the rules are fair and liberal for the most part, but weighted by the so-called "four hour rule," requiring every teacher to devote four hours daily to secular instruction. This condition is regarded as an unnecessary inter-

ference with the internal arrangements of the schools, and is exceedingly troublesome to missionaries.

In Bengal, the grant-in-aid system has been on the whole fairly and liberally administered. But even there, (1) undue partiality is shown to schools and colleges under the immediate management of the Government officials; (2) local contributions, as contemplated by the Despatch of 1854, are not stimulated; in some cases even repressed; (3) Government schools have been continued or established where the demand for education was either fully met or could have been provided for by assisting and improving institutions already existing, either private, or under local management; (4) public funds have been wasted by keeping up a number of rival institutions where one or two would have been sufficient.

In these various ways, does the Government fail to carry out the principles of the Grant-in-Aid system. And by this failure, not only is the public money wasted, inasmuch as the same result which is now attained by the increasing expenditure of Government funds might be accomplished at a much less cost to the State, but also, and in the opinion of the memorialists this is a far more serious evil,—the funds of the State are employed to repress instead of to develop local resources.

"Your memorialists, (to quote their own words) would submit that no real or strenuous effort is likely to be made in this direction (towards developing local resources in support of educational measures) on the part of the native community so long as the present system of excessive centralization continues, and Government Colleges continue to be developed to an unlimited extent out of Imperial revenues. No aided institution can really flourish side by side with one which, besides the prestige which always attaches in such a country as India to a Government Institution, has been furnished at the cost of the State with the most complete educational apparatus that money can provide, so as to place it altogether beyond the reach of a fair or healthy competition."

In illustration of the action of the Local Educational Departments in the line here condemned, several Government Institutions in Bengal, the North-West Provinces and the Panjab, in the case of all which Government expenditure has of late much increased, are pointed out. These are said to be only "illustrations, to which others might be added from other parts of India, of the retrogressive policy which your memorialists complain has too generally characterized the administration of the several local Governments in the matter of education."

We quote once more from the memorial a passage showing the inevitable tendency of the policy under consideration:—

"The tendency of the native community, accustomed for centuries to a despotic rule, is to look to the Government for everything; but this, so far from being an argument in favor of the Government taking upon itself the direct education of the people, should rather, your memorialists submit, be an additional argument in favor of a more general extension of the Grant-in-Aid system, inasmuch as the Government is thereby enabled not only to utilize to the greatest possible extent the limited resources at its disposal, but also, in the words of the Despatch of 1854, *to foster thereby that spirit of reliance upon local exertions, and combination for local purposes, which is of itself of no mean importance to the well-being of a nation.*"

In addition to the merely financial and political considerations thus far adduced in the memorial, its authors feel that there is a higher ground which cannot be lost sight of. Government schools must be purely secular; aided schools need not be. To extend, therefore, the workings of the Grant-in-Aid system would be to offer increased facilities to missionaries to impart that religious instruction without which the best merely secular education must not only fail of securing the highest advantages, but must ere long be the means of political danger. Furthermore, the position of Government is really not one of *neutrality*, so much as of actual *antagonism* to all religion.

The memorial closes with the following petition:—

"Your memorialists therefore pray that future Imperial assignments for educational purposes may be made under such conditions as will give the fullest effect to the Grant-in-Aid system, which they submit furnishes the most efficient method for the development of a really thorough and widely extended system of Education, while it secures in the only manner beyond impeachment that strict neutrality to which the Government stands pledged."

The reply to the memorial which bears the signature of A. C. Lyall, Esq., Secretary to the Government of India, is dated the 23rd of June. Mr. Lyall replied that the Government has not committed itself to any such deviation from the Despatch of 1854 as is spoken of in the memorial, and is directed to refer the memorialists to the Government Resolution of January 31st, 1873, in which the Government re-affirms its purpose of abiding by that Despatch, but which was issued subsequent to the preparation of the memorial, and so not mentioned in it, though spoken of in the letter transmitting that document to Government. The reply further states that the positions taken in the memorial do

not seem to be substantiated by the illustrations adduced in their support, and says that the complaints should have been presented in the first instance to the Local Governments, which are capable of defending their own policy. Assuming the absolute correctness of the facts and figures of the memorial, they are still insufficient, its authors are told, for any safe generalizing upon the main drift of the Imperial policy. A more extended survey of administrative operations would have satisfied the memorialists that the Government keeps in view the Despatch of 1854, and that the Grant-in-Aid system is neither discouraged nor disregarded.

This letter, written in an apparent tone of asperity, was a drop of very cold comfort to the memorialists, who had hoped, from what they knew of the Viceroy's sentiments, for a different reply. They complain that the letter appears to regard their memorial as presented merely in behalf of *missionary* education, while they were very careful to make it clear that they spoke in behalf of *all* aided education. The Government, further, seemed to take the memorial as a criticism upon its own action; while the memorialists had no thought of criticising the Supreme Government, whose position on the point at issue, especially as reaffirmed in the Resolution of January 31st, 1873, has always given satisfaction; but rather to criticise the course of the *Local* Governments. In answer to Mr. Secretary Lyall's hint that the memorialists should have gone first to the Local Governments, it may be said that the memorial did not deal with isolated instances in which the Despatch had not been followed, but was concerned rather with principles, which seemed to have fallen more or less into abeyance, and which, as we understand it, the Supreme Government was virtually requested to urge upon the attention of the Local Governments.

We would not charge upon Lord Northbrook's Government, that a memorial upon so important a subject as the education of the people, coming from persons well qualified to speak, was set aside without receiving proper attention. Yet it certainly seems that, in the present instance, the Government might well have done more than was done. The upshot of the whole matter seems to be this: in 1869 the Supreme Government declared that the principles of the Despatch of 1854 were not followed. In 1873, fifty men, well qualified to express an opinion on the subject, send a memorial to Government, based upon the assertion

made in 1869, and submitting facts to show that that assertion is equally true now. These facts, furthermore, are not the only ones which could be adduced, but are only illustrations of a class of facts of similar purport. Therefore, the memorial requests that the principles of the Despatch may be more fully carried out. The answer of Government is to the effect that those principles, so far as the Supreme Government is concerned, *are* carried out; that the facts adduced to show the contrary prove nothing to the purpose; and that the Local Governments should be appealed to in cases where the principles in question have been lost sight of. Has there then been a change in the policy of the Government on this question since 1869? And if so, how happens it that these memorialists—men from all parts of India, who know by daily experience the real working of the system, and among whom are those thoroughly familiar with the whole subject of Indian education in all its bearings—know nothing of it? We do not wonder that the memorialists were disappointed.

JUDGING from certain signs of the present, Travancore is in a fair way to lose its distinction of being the "model Native State." In our July number, the attempt of a vakil of Nagercoil to effect the re-marriage of his widowed daughter was spoken of, and the difficulties he was obliged to encounter were related. We also erroneously stated that an order forbidding the Vakil to enter Hindu temples, had been, under the pressure of public opinion, rescinded by the Government. Nothing of the kind was done. The vakil, Sesha Iyengar, is still left without redress or aid, either from the native or British Government. The inevitable "society" has therefore been proposed, and the vakil has come out with a very manly circular, in which he states that, moved by his example, many Brahmans and others are desirous of taking a similar step, but are deterred "by want of money, influence or courage, or by ignorance of the true meaning of our Sastras." He therefore recommends the establishment of a society to offer pecuniary and other assistance to persons desirous of contracting marriage with widows, and for printing a book on the subject in Tamil and Malayalim; he himself has subscribed one hundred rupees, and, with a few friends, has enrolled his name as a

member of such an organization. He asks for help and support, which, we hope, he may abundantly receive.

The action of the Travancore Government in excluding from the State schools, simply on caste grounds, the children of native Christians, is well known. In view of this state of things, a petition, signed by seventeen missionaries and native ministers connected with the London Missionary Society's Mission in Travancore, has been presented to the Maharaja of Travancore. A copy of this document is now before us, and only want of space prevents us from publishing it at length. Its substance, however, is as follows: pointing out that nearly 32,000 of the people in central and southern Travancore have placed themselves under the spiritual care of the London Mission, the petitioners state that pecuniary difficulties have of late caused the suspension of many of their schools; and as the children of native Christians are excluded from most of the Government schools, they are well nigh deprived of all opportunities of education. The disabilities under which the Protestants are thus laboring, they very deeply feel; for they have, as a class, risen greatly in the social scale, and have received already some degree of education, so that they are unwilling to relapse to their former condition; they are also peaceable and industrious citizens, who contribute their full quota to the funds of the Government; some of them pay annually larger sums than their neighbors of higher caste, to whose children the Government schools are opened. Besides, low caste children were formely admitted into the village schools, which are now supplanted by Government schools. Therefore it is requested that the Raja should cause *all* the schools supported at the public expense to be opened to *all* cleanly, decently dressed and well behaved children. The petition concludes with a request for grants-in-aid similar to those afforded by the British Indian Government to mission schools, with a view especially to enable the Mission to push more vigorously the work of primary education among the people.

This petition bears date July 28, 1873; but, so far as we have heard, it has neither been answered nor noticed in any way by the Travancore Government, although presented in due course of form through the British Resident. Facts like these speak for themselves.

An important case has lately come before the Judicial Assistant Commissioner at Bangalore, T. R. A. Thumbu Chettiar, Esq., of which the following is an epitome :—In the year 1870, Huchi, a Hindu girl of the Devangada, or weaver caste, who had been for some time in one of the Canarese day schools of the London Mission, became impressed with the truth of Christianity, and resolved to abandon Hinduism, and profess her faith in Christ. In order to prevent this she was removed from the school by her parents, and subsequently, against her will, betrothed (that is married in the Hindu sense,) to one Appiah, and carefully guarded. In 1871, however, she found means to escape, and was baptized, she being then about fourteen years of age. Immediately after her baptism she was forcibly taken away by her relations, and kept in close confinement for a considerable time. At length in 1872 hearing that it was in contemplation to perform the *shobana* or consummation marriage ceremony, she managed to elude the vigilance of her relatives, and went to the house of Miss Anstey, Superintendent of the Girls' Day School, who received and protected her. Subsequently a respectable native Christian offered to marry her, but on notice of the marriage being published, Appiah, to whom the girl had been forcibly betrothed, protested against the marriage, and claimed the girl as his wife. The action was brought by Miss Anstey, on the girl's behalf, in order to obtain relief, and damages, for preventing her marriage.

The examination of witnesses occupied several days, and excited great interest, especially amongst the heathen population, who crowded the Court on the days of trial. The chief point to be determined was, whether the forcible betrothal of the girl to Appiah held good, she having resisted to the uttermost of her power, and the marriage never having been consummated. It was argued on the girl's behalf that the law does not allow of the marriage of a Hindu girl above eleven years of age, except with her own consent, and that in this case no such consent having been given the betrothal was void.

The Judge in an elaborate judgment gave it as his opinion that Hindu girls have no personal rights, but are under the control of their parents or guardians, until they are eighteen years of age, and therefore dismissed the case with costs.

The case will be appealed to a higher Court, in order to ascertain whether the above judgment rightly interprets the law. But, however the law may now stand, there is

evident need of some enactment that shall protect the rights of minors, when they manifest so much intelligence, as the Judge himself admitted was manifested by the girl in this instance, in her examination before the Court. A petition to this effect has already been prepared by the Madras Missionary Conference, and numerously signed, with a view to its presentation to the Governor-General in Council.

THE circle of Mission stations is gradually extending itself. The town of Bhamo in Burma, on the upper Irawaddy, some 200 miles above Ava, has been occupied by the American Baptist Missionary Union. Bhamo is an important town, situated among the Shans of northern Burma, and is the starting point whence traders set out to the provinces of lower China. The pioneer Missionary in this new field is Rev. Dr. F. Mason, for many years at Toungoo. Dr. Mason first reached Toungoo about twenty years ago, and was the first to proclaim the Gospel in that region. A Karen school started by Mrs. Mason, and supported by officers of the station, was in full operation when the first Roman Catholic priest reached the place, although in a recent report the Roman Catholic school is said to be the oldest in Toungoo. The Baptist Mission has now three mission families at Toungoo, and two more are expected soon; the Roman Catholics have four priests on the ground, and the Episcopalians have just commenced a Mission with one mission family, and others are expected. When Sunday comes, three well toned church bells, and three large gongs call six different Christian congregations to worship at as many different points of the compass. Toungoo is thus in a fair way to be well cared for. Dr. Mason's eyes have been for several years directed towards Bhamo, and the American Baptist Missionary Union has now complied with his request to be sent there, and has authorized him to begin a station and to "explore the region of the Chinese Karens." "Twenty years in the future," writes Dr. Mason, "with the grace of God, will not, I trust, do less for Bhamo than twenty years in the past have done for Toungoo."

Here is an example for us. Dr. Mason has been for twenty years at Toungoo, and for nearly fifty years a preacher of the Gospel. And now he sets out to establish a mission station on the confines of civilization,—on the border line between Burma and China. In his new field may his days yet be many, and his success great!

From Ceylon, we have, for the present issue of the *Review*, several items of interest. In this island, with its two-and-a-half million of people, and its thirty-one thousand native Christians, the conditions of missionary work are, we judge, different, and, in some respects, more favorable than those which obtain in India at large. If we are rightly informed, the native Christian community in Ceylon occupies a higher and more influential position in Ceylon than in India proper. There are more wealthy and more educated men among the Christians of Ceylon than among Indian Christians generally, a fact which probably renders the questions of self-support and independence less difficult there than with the missionaries throughout the rest of India. This is a state of things not without its advantages, and not without its dangers. But the fact that it exists in Ceylon is not surprising, when we reflect that the ratio of native Christians to the entire population is about 1 to 80, and in India not 1 in 800. The reason for this, again, is plain. In Ceylon, a number of missionary societies, and quite a corps of missionaries have been at work for many years; and owing to the restricted area and limited population of the island, have been able to concentrate their labors; whereas the Indian missionary, in a well nigh boundless field, and with a population vastly more numerous, naturally enough finding concentration of effort a matter of some difficulty, has been inclined, perhaps often unwisely, to give his labors a wide geographical scope.

At the same time we hear from Ceylon the same accounts which come to us from all parts of our vast mission field, of a force inadequate for the emergency, of wide districts whose teeming population sees neither foreign missionary or native evangelist, and hears no Gospel of forgiveness. Yet the work is going forward; and a summary presented in one of the Ceylon papers of the work of the year 1872, gives evidence of substantial and satisfactory progress, while the want of more laborers, and especially—as in all India—the want of more native laborers is freely expressed.

We hope to be able to present, from time to time, in the pages of this Journal, articles from missionaries in Ceylon on questions pertaining especially to the work of missions in that island.

An account of a religious discussion, which, from the circumstances of the case, must have been of no ordinary

kind, and which evidently excited great interest at the time, reached us just too late for notice in the last number of the *Review*. The discussion was held at Panadura, Ceylon, in the latter part of August last, between Christian ministers and Buddhist priests, on the merits of their respective religions. A temporary structure was erected for the occasion, capable of accommodating a vast number of people; and every arrangement was made beforehand to secure quiet and order. The discussion was regulated by rules agreed to by both parties; in accordance with which four hours on each of two days were devoted to the debate; the representatives of the two sides spoke alternately, an hour each, the Christians beginning; the discussion was oral; the Scriptures of the two religions were to be appealed to in order to substantiate charges brought against either; and the party among which any disturbance might originate, was to be punished by fine. It was estimated that, on the first day five, and on the second six thousand people were in attendance, the Buddhists outnumbering the Christians ten to one. The speakers on the side of the Christians were two natives, Rev. David DeSilva of the Wesleyan Mission, and Mr. Sirimanne of the Church Mission. The cause of Buddhism was maintained by a priest of that religion, Megatuwatta by name, who seems to have quite a reputation as a controversialist. Our readers will hardly care for a statement of the arguments presented. The Christian speakers, we are told, on the first day, sought to bring serious and irrefutable charges against the fundamental doctrines of Buddhism; while the Buddhist priest, leaving the fundamental principles, seemed content with bringing forward little discrepancies in the Christian Scriptures, or petty and annoying charges against Christians themselves, and the religion they profess. From the report before us, we cull a few specimens of his arguments and statements :—

"Christians call God by various names to please the people whom they seek to convert. Thus in Ceylon they call him *Dewiyanwahanse*, but in Calcutta, *Iswaraya;* and Christ the son of Iswaraya. Now this God and his wife are well known deities in Hinduism.

"God is called a jealous God, which means that he is an envious and malicious being.

"Different translators alter the Bible according to their own fancies, therefore the Bible cannot be trusted.

"God is declared to be Omniscient; but he repented that he had made man. (Gen. vi. 6.) He commanded the Israelites to sprinkle blood on their door-posts, that he might know whom to strike and whom to spare. (Exod. xii. 7, 13.) etc.

"Christ cannot be the Saviour of the world, because there was a very ill omen attending his birth,—the murder of thousands of infants whose death must be charged to his account. But how different was the birth of Buddha, when the blind received their sight, the lame walked, etc."

He further insisted that his own interpretation of the passages quoted from the Bible must be accepted, and no others; and, at the last discussion, closed by advising Christians to agree among themselves on certain scientific doctrines mentioned, before charging Buddhists with errors. The Christians, seeing that the audience appreciated such a style of warfare rather better than a straightforward course of argument, themselves adopted, on the second day, something of the same style of procedure.

PROMINENT among the educational agencies of Ceylon, stands the American Mission in the district of Jaffna, in the extreme northern end of the island. This Mission has from the first pushed the work of education, both English and vernacular, and among both sexes, in a very efficient manner. With a view to naturalizing the educational institutions, and freeing them from foreign control and support, the care of all the vernacular day schools under its charge has been transferred by the Mission to a native Board of Education. This is another experiment in the way of self-support, and we are glad to learn that it promises success. The Board is composed of about twenty members; all but two of them being Tamil gentlemen, fairly representing the Christians of the American Mission field. A committee of the missionaries also attends the meetings of the Board, through one of whom all business with the Government Director of Public Instruction is conducted. The Board appoints the teachers, determines their salary, and decides general principles of management; an executive committee attends to the details of the work. The proceedings of the executive committee must be ratified by the Board, and all appeals from their decisions settled by the same body. The Board has now under its care one hundred and six schools with 5,872 pupils, being an increase of seventeen schools and 1,075 pupils during the year, and an increase of fifty-six schools and 3,531 pupils since the year 1870. Nine months ago there were in all Ceylon 743 schools and 41,000 pupils, so that one-seventh of all the schools and pupils in the island are under the management of the Board.

Of these one hundred and six schools, nine are Anglo-

vernacular, and seven of the others are girls' schools, while many more have some girls among their pupils.

The teachers now number one hundred and forty, against forty in 1870. Of these twenty-one are Anglo-vernacular and one hundred and nineteen vernacular teachers, and three of the latter are women. Sixty-seven of them are communicants, thirty-eight nominal Christians and thirty-four heathen.

The total income for the past year was about Rs. 12,710, of which sum Rs. 11,610 came from the people through the Government, and the remaining Rs. 1,100 from the American Mission. Sabbath schools are connected with nearly all the schools under the Board, which have been well attended and cases of religious interest have been reported from several quarters.

The teachers are said to be in great need of further training; for this purpose, a course of study has been marked out for them to pursue during the year, proficiency in which is to be tested by monthly examinations. It is also arranged that quarterly teachers' institutes shall be held, at which the studies of the quarter shall be reviewed.

The missionaries hope that at no distant day the Board of Education will be able to support, without pecuniary aid from the Mission the schools under its care.

We beg leave to acknowledge with thanks the receipt of the following reports :—

The Sixth Annual Report of the Indian Home Mission to the Santhals, for the year 1872.

Annual Report of the Orphanage and other Missionary Institutions of the Church Missionary Society at Sharanpur, near Nasik, for the year ending June 30th, 1873.

Report of the Bangalore Bible Society, for the year 1873.

Report of the Bangalore Tract and Book Society, for the year ending September 30th, 1873.

The Seventeenth Report of the Ceylon Tamil Cooly Mission for 1872.

Report of the Baptist Missionary Society, Ceylon, for 1872.

The Toungoo Baptist Karen Mission, the S. P. G. and the Bishop of Calcutta.

The Fourteenth Annual Report of the Rangoon Missionary Society, 1873.

The Fifteenth Report of the Umritsir Mission of the Church Missionary Society, together with a statement of accounts. From 1st October 1872 to 30th September 1873.

Art. X.—BOOK NOTICES.

A Malayalam-English Dictionary; by the Rev. Dr. H. Gundert. Mangalore; Basel Mission Press. 1872. pp. xviii, 1116, royal 8vo.

It is always pleasant to see real acquisitions to our scanty stock of philological knowledge, and especially of the Indian dialects, respecting which so much has been written that is but a repetition of old errors and vain speculation on an uncertain basis of fact. In the case of Dr. Gundert's work we have more than this, for besides a most careful record of new facts, he has contributed new light to Dravidian comparative philology. His work is probably the best Dictionary of an Indian Vernacular that we have. Mr. C. P. Brown's Telugu Dictionary was the first based on not only a collection of words actually used in different districts, but also on a complete analysis of every written document that could be found; it however failed in the element of comparative philology, which its very learned author considered a dream. Mr. Brown's standard was, however, a very high one, and based on the best models, then existing of Latin and Greek Dictionaries, and by his quotation of authorities he surpassed even Molesworth. It is greatly to the credit of the Madras Presidency that it has now produced a second similar, but better work. It is still more creditable to German perseverance and scholarship that this large and expensive book has been written and published at the risk of a small missionary society. We can only hope that the Basel Mission will not lose heavily, for no pains have been spared to bring out this book as should be done.

Malayalam is a South Indian or Dravidian language, and is most closely allied to Tamil, of which, about a thousand years ago, it was, at best, a dialect. Now its position is very different, for it has (except in the South Canara and Laccadive dialects) entirely lost all the distinctions of person and sex which mark the personal terminations of the Dravidian verbs, and the meanings of words originally the same have become often entirely distinct in Tamil and Malayalam. Again the literatures possessed by the two languages are entirely distinct. The Tamil grammar was much studied about the 10th century by native writers; the first Malayalam Grammar was written by Europeans. South Western India

has always been, as far back as the time of the Greek traders who came by way of Egypt, a part of India much visited by foreigners. For more than a thousand years there have been flourishing settlements there of Mesopotamian Persians, Jews and Arabs. Tamil has always been a more or less conservative language, and till the last three centuries the Tamil country was but little visited by strangers. Its literature has also preserved it comparatively free from variation. In Malabar the exclusiveness of the Brahman, which always was, and still is, greater than in any other part of India, allowed no Hindu literature till the 17th century, when a low caste man made the translations of the Sanskrit epics which are so highly esteemed by the inferior castes. The Māppilas (Mahammadans), and Syrians formed distinct communities with songs of their own. The Malayalam language thus forms an instance of great value to philologists, as showing the influence of the circumstances of the past history of the race on the development of their language; for instances of this kind are exceedingly rare out of Europe. Dr. Gundert has seen the importance of this point, and has carefully collected and marked words which occur in the dialects of the different classes and in different localities.

Again, this work is also a Comparative Dictionary of all the Dravidian languages, and by far the most complete in this respect of all the Indian Vernacular Dictionaries that we know. Dravidian Comparative Philology originated with the late F. W. Ellis, a Madras Civilian, and was continued by Dr. Stevenson (at Bombay); about twenty years ago Dr. Caldwell brought out his Comparative Grammar, which is chiefly devoted to a consideration of the inflections of words. It is no disparagement to that useful work to say that Dr. Gundert's Dictionary proves that we want a new and revised edition of it, and we trust that its learned author will see that great changes are now necessary in it.

The number of names of plants and animals given by Dr. Gundert is also a new feature in an Indian Dictionary. Owing to the deservedly high repute of Rheede's Hortus Malabaricus and Buchanan's works, many of these Malayalam names have contributed terms to European botanical and zoological science, but in a very incorrect form. As the identity of species is always a difficult question, Dr. Gundert's Dictionary will be of value in this way to naturalists.

The transcription of each Malayalam word according to Lepsius' system is another useful feature. Modern linguistic science requires a knowledge of the mode of production of sounds, and distrusts the more or less imperfect alphabetic systems in use for writing languages; Lepsius' system is one of the best for expressing accurately the delicate shades of quality which are not given by the usual orthography, but which are indispensable to comparative philologists.

It will then be evident that Dr. Gundert has not only performed a most laborious task, but also that he has done it in a manner every way corresponding to the requirements of modern linguistic science, with the latest results of which he is perfectly at home.

It is difficult to make any suggestions to the author; we will however venture on one or two. The Puttanpana (*i. e.* "new song") which he often quotes is not a Syrian but a Roman Catholic poem; Dr. Gundert has been misled by the mutilated edition printed at Cottayam. The original has only been printed quite recently; it was written by a German Jesuit—Ernest Hanxleden, and as the introduction mentions Don Anthony (*i. e.* Pimental) as Archbishop of Cranganore, it must have been composed after 1721. Hanxleden died in 1732. Max Müller mentions him as an excellent Sanskritist, and under the name of Father Arnos he is the most popular author among the Syrians of Cochin and Travancore. He and the more famous Father Beschi came out to India at the same time.

Again, Dr. Gundert takes the word *cangādam,* a raft, to be a Portuguese word, which cannot be the case as it occurs in the Periplus of the Red Sea (3rd century A. D.) in precisely the same sense, and is used in speaking of the South West Coast of India.

Lastly, we may be allowed to express a wish that the abbreviations were fewer and less perplexing. We think an improvement might be made in this respect without seriously increasing the bulk of the work.

BHASHA BHASKAR. A Grammar of the Hindi Language, designed for native students. By the Rev. W. Etherigton, Missionary, Benares. Allahabad, North West Provinces; Government Press. Second Edition, 1873. pp. 110.

This is a vernacular form of "The Student's Grammar of the Hindi Language," which appeared some time ago, was reviewed by the Director of Public Instruction of the North

West Provinces, and would have obtained a prize from Government, if it had not been in English. Accordingly the first edition of this book received a prize of Rupees 500 and the copyright of this second edition has been purchased by Government. We mention these facts to show that the book in question is one of no mean order, and deserves to be well known and used wherever Hindi is spoken or read.

Hindi is a language far more extensively used than any other in India, and yet perhaps none has been more disregarded by grammarians. Bengali, Marathi, Telugu and Tamil have been copiously illustrated and taught by Grammars, and yet if we look for Grammars of the language spoken over the vastest and most important division of India and the one which often receives *par excellence* the appellation of "Hindustan," we meet almost with a blank. There is indeed, a very small grammar of native compilation, and one equally small, in English, by the late principal of Queen's College, Benares, which is still, we believe, the text-book prescribed at home to candidates for the Civil Service. But until Mr. Etherigton came forward, there was really nothing worth having of the kind in question. The cause, however, of this is not far to seek. Throughout that vast tract where Hindi is the real vernacular, Urdu has hitherto claimed to be the only real language worth any attention, and while it has found grammars enough, Hindi has been banished from polite society as a *patois*. It needs no argument to show how unfair and how disastrous such a course was. Probably the cause was the fact that by far the greater part of the centres of influence and learning were seats of Mahammadan power, in which Hindi would naturally be prescribed and Urdu flourish. But there is at least one important city of which this could never be said. Benares was never the seat of Mahammadan influence; being the stronghold of Hinduism, it is also the natural home of the Hindi. However, it is doubtful whether this cause alone would have sufficed to restore to Hindi its proper place, if it had not also happened that Benares enjoys, and has enjoyed for a long time, the presence of Europeans both able and resolved to exalt Hindi. A distinguished and learned printer, renowned Principals and Professors of the Government College, and lastly humble missionaries have together contributed to this result. Probably Benares is the only city in the North West Provinces in which Christian services are regularly held in

Hindi. And now a missionary has produced the first Hindi Grammar worthy of the name. But we do not wish to create a false impression. If any one expects to find in Mr. Etherigton's book a grammar of the language of the whole people said to speak Hindi he will be disappointed. Such an undertaking would, indeed, be impossible. Between the language of the Benares district, for instance, and that of Agra, there exists a diversity which makes one rather wonder how they can all be called Hindi than why they are not all treated of in a single Grammar. Mr. Etherigton has not only not attempted all this but he has not attempted any part of it. He has completely ignored those varied dialects which are the real vernaculars called Hindi. He could not help doing so, unless he had either confined himself to one of them (in which case his would not have been a *Hindi* grammar) or enlarge his book to enormous dimensions. The language of which he has given us the grammar is the language of the Hindus in towns, and which is therefore called Nagari—the language which the missionary to the Hindus *must* speak in towns, and which he *may* speak, and in all ordinary cases with perfect intelligibility, in the country. However, Mr. Ethington did not write this book for missionaries. For them and for all Hindi studying Europeans he has prepared a second edition of his work in English,—"The Student's Grammar of the Hindi language." But the *Bhashabhaskar* is designed for native students; and for those who either have themselves or whose teachers have an empirical acquaintance with Hindi, the book is a very valuable one as reducing to rules the language which they know only practically, and thereby both giving them a scientific view of what they already know, and also correcting the errors into which empirics in all languages and in all subjects are so apt to fall.

Mr. Etherigton has, we think, shown a wise discretion in keeping the mean between slavish adherence to native ideas on grammar, and that excessive "Europeanizing" which is apt to repel the native, especially if he does not know English. Wherever in Sanskrit or Hindi a technical term has become established as the designation of a naturally formed class, he has not needlessly changed it for one which might have more philosophically expressed the *differentia* of the species in question. But where native divisions are really misleading, whether from not being exhaustive or from being included within one another, or from any other

cause, he has not scrupled to strike out a new classification which might more accurately represent the natural divisions of things.

Thus in the classification of letters, while he has almost literally followed the excellent division in native Sanskrit grammars, he has vindicated for *h* its place among the gutterals, which native grammarians so strongly deny to it.

The Chapter on Sandhi ought, perhaps, in a Hindi grammar, to have been left to near the end, as it is not in the least required for the formation of the Hindi grammatical forms; though to one unacquainted with Sanskrit it is of the utmost importance to be shown how those compound words which he daily uses, are formed. But be this as it may, the author has illustrated his principle by explaining very fully the rules of the Sandhi of *vowels*, and then, coming to that of *consonants*, confining himself to such as are really required by the Hindi student. Mr. Etherigton is the author of his excellent division of nouns into four declensions. The classification is a most simple and natural one, and commends itself as soon as seen, though it had never been hit upon before. It goes on the principle of each declension admitting more change than the preceding. The first declension consists of those nouns which only add *oṅ* in the oblique cases of the plural; the second of those which in addition to this shorten the final vowel; the third of those which in addition to this nasalize the nominative plural; the fourth of those which modify the final vowel *throughout*. But the names of the cases are all the familiar native ones; and yet the author has shown his independence by calling the form with *ne* a nominative, and not an instrumental, as slavish adherents to Sanskrit are wont to do, forgetting the difference of construction in the two languages.

To the various classes of pronouns Mr. Etherigton has given very appropriate names, probably of his own; though we confess we do not see why *ap* in the sense of *self* should be called an honorific pronoun, especially as the latter sense is derived from the former. It is confusing, too, to have to learn the compound indefinite pronoun first and *then* the simple interrogative which is its base.

The chapter on verbs is a very good one. Its technical terms, all but one (of which Mr. Etherigton, is not the author) are very well chosen, the various tenses and moods (which are co-ordinate in all Sanskrit tongues) are very clearly distinguished and named and withal illustrated by

a *tree*, which ought to delight a Hindu youth. Mr Etherigton has traced the various forms to the real roots, breaking loose from the European and West Asiatic superstition about the infinitive. It is a pity, however, that the auxiliary verbs were not conjugated first, before their use in other verbs was shown. There is also some little confusion in the account of the two causal formations from the simple root which, as every one knows, though generally neuter, is not unfrequently active in sense.

Mr. Etherigton has rightly given a separate chapter to verbal nouns; though we are at a loss to see why he has tacked on to it a very lucid account of the uses of the cases which surely belongs to syntax.

The chapter on compounds should have come at the end, and *sandhi,* as we have seen, embodied in it. We are sorry to see that Mr. Etherigton has deviated from his novel principle, in classifying the compounds according to the illogical native method. For *Doigu* is of course only a particular kind of *Karmadharaya* and *Bahuvrihi* is the adjective form of any of the other kinds of compounds, and consequently all except *Tatpurusha* may be *Bahuvrihi,* as in some of the instances given by Mr. Etherigton himself. The author has distinguished in the chapter on particles between inseparable prepositions and those which are in Hindi plainly modified nouns. The former ought perhaps to be treated among compounds.

There is next a good chapter on Syntax, containing a number of important rules on the arrangement of words in a sentence. The work concludes with a chapter on Prosody, which, as far as we know, has not yet been treated in Hindi grammars. The first part of it consists of technical rules for versification, which seem very barren to us Occidentals, but are thoroughly in accordance with native ideas. At the end there is a really useful enumeration of all the ordinary metres, with examples.

We have freely criticized such things, in Mr. Etherigton's book as we thought worthy of exception. We ought to add that besides what we have pointed out, there are to be found in different parts of the work, confused or misleading statements which probably owe their origin to want of care, either in the manuscript or in correcting the proof-sheets. But these will be corrected in another edition, and meanwhile they do not derogate from the value of the book; which is certainly unique in its way.

History of Bokhara, from the earliest period down to the present; by Arminius Vambery, Professor of Oriental Languages in the University of Pesth. London; Henry S. King and Co. 1873. pp. 419, 8vo.

M. Vambery is already known by his very interesting volumes of travel in Central Asia, as well as by his more recent work, "Essays on Eastern Questions." The volume before us presents a most interesting sketch of a country which has been known only to us as the stronghold of Islamism and the scene of the martyrdom of Stoddart and Conolly. It gives a continuous history of the country of Bokhara from the time when "the victorious columns of Arabian adventurers pressed into trans-Oxania following the tract of the great Macedonian," about the year A. D. 666, to the present time, when on May 14th, 1868, "Russian Christians took possession of Samarkand, the once splendid capital of Timour, the birth-place and the grave of so many men distinguished in the annals of Islam, and the brilliant centre of Muhammadan learning."

The most interesting chapters of the book are those which so graphically relate the life and times of the great Emperor Timour (or Tamerlane) who was born in the year A. D. 1333 in the city of Sherisabz,—a city which is now occupied by Russian troops; and who was buried in the celebrated city of Samarkand A. D. 1405, where now "the melancholy monotony of the Muezzin's chant is broken by the cheerful sounds of the bells of Greek churches, more terrible to Mahammadan ears than the roar of artillery."

The chapter giving an account of the tyrant Amir Nasrullah has also a melancholy interest in consequence of its sad story of the fate of the two English officers, Stoddart and Conolly. "First Stoddart's head was struck off. Then the executioner paused as Conolly's turn came, for it was said that his life would be spared if he embraced Islam. But the honest man observed with abhorrence 'Stoddart became a Mahomedan and still you have executed him; I prefer to die,' with that he held out his neck to the executioner, who with one blow separated his head from his body. The corpses of the two martyrs were placed in one grave, which had been dug before their eyes." * * * "We may call them the first apostles of a new world."

It was in 1860 that this arch-fiend Nasrullah disappeared from the scenes of his numerous tyrannies, and his end was as bloody as his miserable reign. In his last mo-

ments he ordered his own wife, the mother of two of his children, to be "beheaded before his eyes, and gazing on the blood of the sister of his principal enemy he breathed out his detestable soul." Such was the death of one who was styled "the Prince of true believers" the "Shadow of God upon Earth," the *most orthodox* Mahammadan leader of modern times. And yet for the last sixty years British influence has been exerted to its utmost towards maintaining Mahammadan rule in Bokhara, in Cabul, and in Persia!

It is impossible however to read the concluding chapters of M. Vambery's History of Bokhara without being deeply impressed with the very significant dealings of Providence in permitting Russian progress in Central Asia. It is well known that M. Vambery's predilections are not altogether in favor of Russian conquests, but still he does not hesitate to say in his concluding chapter of the present work that "Russian successes in Central Asia have dealt Islamism the severest blow it has ever received from Christendom in the course of their thousand years of struggle." Only a few years ago Bokhara was the chief pillar of Islam, the resort of the ascetic, the theologian, and the seeker after truth, but now its ruler is the vassal of a Christian sovereign and its two chief cities the stations of Christian armies and the commercial depôts of Christian traders. A few years ago M. Vambery himself could only venture to walk about the streets of Bokhara chanting moslem hymns, whereas now churches and clubs have been opened and clergy and soldiers and merchants "move with the proud steps of conquerors" though those very streets where but seven years ago, the traveller could only venture in disguise.

We hope the time is not far distant when the political rivalry which now exists between England and Russia shall give place to a holy emulation and zeal in making known the gospel of peace in the kingdom of Bokhara and to the other nations of Central Asia.

LAHORE TO YARKAND; being incidents of the route and Natural History of countries traversed by the expedition of 1870 under T. D. Forsyth, Esq., C. B.; by G. Henderson, Esq., M. D., and A. O. Hume, Esq., C. B. Reeve and Co., London, 1873. 370 pp. large 8vo.

This is an attractive looking volume with illustrations in heliotype of various places of interest on the line of march and in Yarkand itself, and also containing numerous colored

engravings of birds mentioned in the ornithological portion of the work. Great care has been taken in arranging the information collected with reference to the Ornithology, Botany and Meteorology of the various countries ; so that it is a valuable work of reference on these subjects ; and a useful contribution to Natural History ; but the journal is not very interesting, and becomes very tame reading after Mr. Shaw's spirited narrative of his journey two years before Mr. Forsyth's mission, which he has so well related in his book entitled " Visits to High Tartary, Yarkand and Kashghar," and which we hope at some future time to notice.

THE KALID-I AFGHANI, being selections of Pushto prose and poetry for the use of students; compiled and edited by the Rev. T. P. Hughes, C. M. S. Afghan Mission. Peshawur, Government Book Depôt ; Lahore, 1873, pp. 502, 4to.

The Indian Government has now made it compulsory for its officers on the North West Frontier to pass in Pushto, the language of the Afghans, and Mr. Hughes' work contains selections from Afghan authors in prose and poetry for the use of students. It is a beautiful specimen of lithography, each section of the work having illuminated pages. The Book is dedicated with permission to H. H. the Lieutenant Governor of the Panjab, and has been appointed by Government, the Test-book for Examinations.

The Introduction contains an account in English of various Afghan authors from which it appears that poetical writers in Pushto are very numerous.

ESSAYS ON EASTERN QUESTIONS ; by W. G. Palgrave. Macmillan, London. 1872, pp. 349, 8vo.

Mr. Palgrave is well known as the author of " Travels in Central and Eastern Arabia" and is therefore entitled to a patient hearing on Eastern Questions. The Essays contained in this work were previously published in Fraser's and other Magazines and are on the following subjects:— " Mahomedanism in the Levant"—" The Mahomedan Revival"—" The Turkomans"—" Eastern Christians"—" The Monastery of Sumelas"—" The Abkhasian Insurrection"— " The Poet Omar"—" The Brigand Ta'abbet Shurran."

The author's view of Eastern Christianity is a very dark one, and consequently he has given us the lighter shades of the rival system of Islam. We could hardly expect " a traveller in the East" to take his view of Islam from the

same stand-point as the theologian, but it will be none the less interesting and instructive on this account. It is however very evident that his view of the Mahammadan system is superficial; notwithstanding the talented author's disclaimer we think that he has unconsciously sacrificed "realistic truth" to "artistic gracefulness" in his skillful tracings of Mahammadanism in the East, but we are afraid his delineations of Eastern Christianity are only too true.

MANUAL OF LAWS relating to Mahomedans and their relations of life; by Joseph B. S. Boyle, Esq., Barrister-at-Law. Lahore; Victoria Press, 1873. pp. 153, 8vo.

A treatise containing the Mahammadan Law of Marriage—Guardianship—Dower—Divorce—Parentage and Maintenance, which will be useful to those who require legal information on these subjects.

ORIENTAL AND LINGUISTIC STUDIES.—The Veda; the Avesta, the Science of Language; by William Dwight Whitney, Professor of Sanscrit and Comparative Philology in Yale College. New York; Scribner, Amstrong and Co., 1873. pp. 411, small 8vo.

A most scholarly work which ought to be on the shelves of every mission library, especially in those missions where Sanscrit is studied. Those who have read Prof. Max Müller's works will be much interested in Prof. Whitney's criticisms of that author. The learned writer of these Essays very justly remarks that "the truism, that it is easier to pull to pieces than to build up, is nowhere truer than in matters affecting the Archæology and History of India. The labors of generations of scholars, or of more than one, will yet be needed before the vast body of material can be looked over, and arranged, and made accessible, that the way shall be clear to a fair and stable construction of the fabric."

WHAT THINK YE OF CHRIST? Is he Divine or not? By the Rev. James Vaughan, Church Missionary, Calcutta. Calcutta Christian Tract and Book Society, 1873. pp. 192. 12mo.

ESSAYS ON FUNDAMENTAL QUESTIONS for English Readers in India. No. II. *The Character and Claims of the Lord Jesus Christ.* Mirzapore; Orphan School Press. Rev. J. Hewlett, *Supt.* 1873, pp. 28. 8vo.

Whatever may be said to the contrary by the enemies of Jesus Christ, there is no question which occupies so large a place in the minds of men at the present day, as those relating to his person and work. It is with these questions that the two works now before us are occupied. We place them together, on account of the similarity in subject, and in manner which prevails between them. The larger, that of Mr. Vaughan, is designed especially for native readers. Its author is convinced that there is a large class of natives who have as much in common with the Christian teacher as will form the basis of a Biblical argument designed to prove the divinity of Christ, for they are in the habit of appealing to the Bible to disprove it. The Essay—the second of the series spoken of in our last number, is intended, as we learn from the title-page, for *English* readers in India, without regard to race. Its scope is smaller than that of Mr. Vaughan's book; inasmuch as it confines itself to a consideration of the character and claims of Christ as presented in the Gospels, while Mr. Vaughan, after speaking of the various opinions which the world has entertained respecting Christ, presents, in successive chapters, the testimony of the early Church, of the Apostles, of Christ himself, and of the Old and New Testaments, to his divinity; and after discussing, in another chapter, the arguments urged against his divinity, the book closes with a recapitulation of the points brought forward. We only wish that the book had been published in a little better and more attractive style, but probable the low rate at which it is offered made that impossible. Readers will not look for originality of thought in either of these works. The only thing that has been attempted is to present distinctly and concisely the arguments bearing upon the subject in hand—arguments which though not new, can never grow old, and which demand a consideration at the hands of every candid man.

THE SCIENCE OF LOGIC. Kuwaif-ul-Mantiq. By Rev. T. J. Scott, M. A. A Government Prize Book. Lucknow: Printed at the American Methodist Mission Press. Rev. J. A. Messmore, *Superintendent,* 1873, pp. 263, 8vo.

Mr. Scott's book cannot fail of being useful to any reader who is acquainted, either with English, or with the Romanized Urdu in which the translation, which occupies every alternate page, is printed. The importance of the study of Logic to the higher class of native preachers in

India, renders the appearance of this work exceedingly opportune. The fundamental principles and rules of the science are stated and explained, the use of the syllogism illustrated, and the usual logical fallacies exposed. We imagine that the book fails, if in any particular, in not being always sufficiently clear in expression. To explain the principles of logic to a Hindu cannot be an easy task, especially when a language foreign to the learner is the medium of communication. For this reason, the utmost precision and transparency of language should have been studied, and the explanations and illustrations should have been applied with the greatest care. In the book before us we fear this has not always been done. A skillful teacher, however, will be able to supplement the deficiencies of the book itself.

THE EASTERN ATLAS: consisting of twenty-four full colored maps, constructed and engraved by John Bartholomew, F. R. G. S. Published for C. Bennett, Mission Press, Rangoon, by William Collins, Sons and Co., London, Glasgow and Edinburgh.

This is an exceedingly neat, and well prepared Atlas, suitable for the use of those schools in India in which English is taught. The very imperfect manner in which the study of Geography is pursued in our Government Schools, has doubtless been noticed by all who have had occasion to examine into the subject. The general adoption, and use of this Atlas would, with tolerable teaching, go far towards remedying a manifest evil. Of the twenty-four maps which the Atlas contains, thirteen are devoted to Asia, including one of the East Indian Archipelago, and six of these to India.

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